This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

We also ask that you:

+ *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.

+ *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.

+ *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.

+ *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

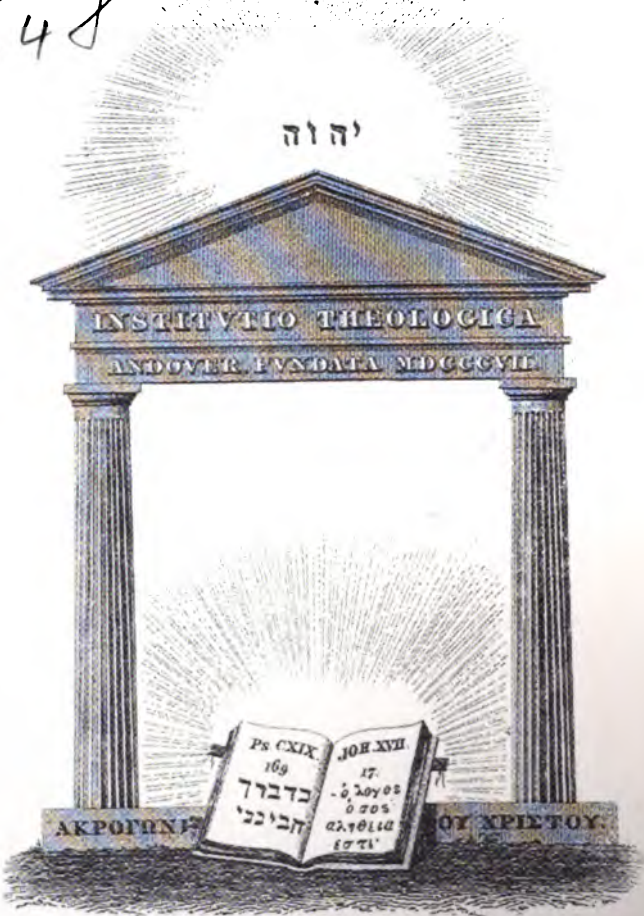
About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at `http://books.google.com/`

R.B.R.
[illegible]ington
.4

ANDOVER-HARVARD THEOLOGICAL LIBRARY
MDCCCCX
CAMBRIDGE, MASSACHUSETTS

.B.R.
uington
4



ANDOVER-HARVARD THEOLOGICAL LIBRARY
MDCCCCX
CAMBRIDGE, MASSACHUSETTS

THE

WORKS

OF

ISAAC PENINGTON,

A MINISTER OF THE GOSPEL

IN THE

SOCIETY OF FRIENDS.

FOURTH EDITION,

INCLUDING HIS COLLECTED LETTERS.

VOL. IV.

PHILADELPHIA:
FOR SALE AT FRIENDS' BOOK STORE,
No. 304 ARCH STREET.
1863.

[redacted]

[illegible]
Rec. Dec. 9, 1875

24,111

CONTENTS.

	Page
A Further Testimony to Truth, revived out of the ruins of the apostasy	1
Concerning the True Church and Ministry	8
An Objection concerning the Newness of the way of Truth answered	11
A Caution to those who are touched with the Power of Truth	15
An Objection against the Principle we bear witness to answered	22
Some Questions and Answers concerning the New Covenant	23
A Question or two relating to Election, answered	26
Concerning Men's misunderstanding and wresting of Scriptures	30
Questions, Answers, and Queries concerning Deceit and Deceivers	33
The Way of Life and Salvation freely held forth by God to all	36
Some Questions answered concerning the Spirit of Christ, &c.	40
Questions answered concerning Blaspheming and Blasphemers	43
A Question concerning Miracles answered	47
Some further Questions answered concerning the New Covenant	50
A Brief Account concerning Silent Meetings	53
Life and Immortality brought to Light through the Gospel	57
A few Words to those that desire the knowledge of the true God	62
Queries concerning the State of the Church in the Apostles' days, &c.	64
Queries on Chap. xxix. and xxx. of Deut. compared with Rom. x.	67
,, concerning Destruction and Salvation	70
,, on Chap. i. 27, 28, 29.	71
,, concerning the Way of Life, and Mystery of the Gospel	73
,, ,, Righteousness and Justification	76
,, about being under the Law, and being under Grace	78
,, for the Professors of Christianity to consider of, &c.	79
A Question answered about Preaching the Gospel after the Apostasy	82
Two Questions answered	85
Of the Threefold appearance of Christ	87
Concerning Mount Sinai, and Mount Zion	95
Of the Signification of Mount Sinai, and Mount Zion	97
Concerning the Temple and Sacrifices under the Gospel	99
Some Questions concerning the Light of Christ's Spirit answered	101
The way to know one's Election, and to be fully assured of it	108
Some Observations concerning the Priesthood of Christ	113
A Relation of the Estate or Condition the Lord found many of us in	122
Concerning the Gospel State	132
,, Baptism	143
Some Questions and Answers concerning the Gentiles, &c.	154
Concerning the Rule of the Children of the New Covenant	158
Queries concerning the Law or Word, Statutes, Testimonies and judgments which David was so delighted in, and prayed for	161
Some Observations on 2 Peter iii. 14, 15, 16.	166

CONTENTS.

	Page.
Concerning the Gospel Ministry	169
A few Words concerning the Old and New Covenant	172
Queries on Romans vi. vii. and viii.	174
A Further Testimony concerning the Work of God upon our hearts	181
A Brief Account of the Ground of our Worship	184
Queries concerning knowing and owning the Lord Jesus Christ truly	186
A Query added concerning Imputation	190
A Reply to thy Animadversions	194
Experiences concerning things relating to God's everlasting Kingdom	235
A Faithful Testimony concerning the true and pure Way of Life	237
Concerning the Perfecting of God's Work in the Heart	239
Concerning the true Christ, how it may be known which is he	247
Some Queries to such as affirm the Scriptures to be the only Rule	242
Concerning the Light, wherewith Christ enlighteneth every man	245
A Few Words further concerning Perfection	246
Concerning Imputation of Righteousness	248
Some Queries concerning the Time and Work of Reformation	249
,, ,, ,, the Spirit of Christ	253
Of the True Way, and of the True Teaching and Knowledge	256
Concerning Separation from the Spirit and Ways of the World	358
A Treatise concerning God's Teaching, and Christ's Law	261
A Brief Relation concerning myself	272
A Question about Preaching the Everlasting Gospel answered	275
Concerning Christ's Ministry and Priesthood	277
Concerning the true knowledge of Christ	277
A Few Words more about the right way of knowing	279
Concerning Christ's Righteousness	280
Of the Grace of the Gospel	284
A Question answered concerning Real Holiness	288
Concerning the Law of Sin in the fleshly mind, and the Law of Life	289
,, God's Gathering us Home to Himself	292
A Few Words concerning the Worship which God hath taught us	298
A Question answered concerning Reading the Scriptures Aright	800
A Few Words to such as complain of Want of Power	810
Somewhat relating to Church Government	813
Remarks on a late Book entitled "Antichrist's Tronsformations."	817
Some Misrepresentations of me concerning Church Government	847
Three or four Considerations added concerning Church Government	875
The Seed of God, and of his Kingdom treated and testified of	885
What is hid or wrapped up in this Precious, Heavenly Seed	892
The Nature of this Seed	400
Of the Effects	402
Some Queries concerning God's Kingdom, whereby the Seed thereof may be the better illustrated and understood	405
An Epistle to all serious Professors of the Christian Religion	411
A Reply to an answer to Queries by I. P. concerning gospel Baptism	423
Epistles to Friends	458
Some Queries concerning Compulsion in Religion	478
Concerning the Dispensation of the Gospel, or the Dispensation of the Son in Spirit, which is the last dispensation	482
Experiences concerning God's Way, Truth, Church, and People	489
Concerning the Times and Seasons, both which have been, and are yet to be	496

A

FURTHER TESTIMONY

TO

TRUTH,

REVIVED OUT OF

THE RUINS OF THE APOSTASY:

OR

SEVERAL THINGS OPENED FROM THE SPIRIT OF TRUTH, TOUCHING THE WAY OF LIFE AND SALVATION; WHICH WILL REACH TO THE WITNESS IN THE HEARTS OF THOSE WHOSE SPIRITS ARE QUICKENED, AND WHOSE EARS AND UNDERSTANDINGS ARE OPENED BY THE SPIRIT AND POWER OF THE LORD.

Written in a deep sense and tender love,

BY ISAAC PENINGTON.

Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and the kings to the brightness of thy rising. Isa. lx. 1, 2, 3.

O house of Jacob! come ye, and let us walk in the light of the Lord. Isa. ii. 5.

Vol. IV.—1

R.B.R.
Pennington
4

ANDOVER-HARVARD THEOLOGICAL LIBRARY
MDCCCCX
CAMBRIDGE, MASSACHUSETTS

holiness, that they also may behold the beauty of his day in others, and wait for the springing of his life and glory in themselves!

Now there is somewhat revealed of God, of his own nature, power, and Spirit, wherein we have met with him. To this we invite, of this we speak, concerning this we testify, as being that which the Father will honor, and wherein he hath and will appear. It is a poor, weak, low thing to consider of, or behold with the eye and understanding of man; but there is the riches, the glory, the life, the righteousness, the peace, the joy, the everlasting power of the kingdom in it; and to them that receive it in the demonstration of God's Spirit, and in the love of it, it is the wisdom of God and his power to the redemption and salvation of their souls. Indeed of all the wise builders (out of the true sense and power) it is rejected at this day, as it always was of old; but to us who are called of God, taught by him, who have received an understanding from him, &c., we know the value of that which comes from him, being instructed by him not to judge according to the appearance, but to judge the righteous judgment; and in the righteous judgment, in the balance of the sanctuary, we find this little despised light to be elect and precious, even the foundation-stone, the corner-stone, and the top-stone of the building of God. And this we testify to men in true love, and from certain knowledge and experience which we have received from him that is true, and hold in him that is true.

Now this precious pearl (of which we testify) lies hid deep within; and thither must men come to know it, to purchase it, to possess it; and thither it is the desire of our hearts to bring men. Nor do we open the things of God before men to this end, that they might get a knowledge thereof into their brains, and feed on it there; but through tender love we bring these things a little into the very view of men (as the Lord enables us); not that they might stick there, but that having a taste of the excellency and beauty of truth, they might be inflamed (with desires after it) to travel thither, where it is to be had. Therefore dwell not in the

notion, delight not in the outward knowledge of the thing itself (though the knowledge be ever so sweet, pleasing, satisfactory, and demonstrative to the mind); but come to the everlasting spring. Feel the measure of life in thy particular, and that will lead thee to the spring of life, from whence the measure comes as a gift from the Father to thee, to bring thee to the Father. And singly for this end have I been drawn to write what follows, in service to the Lord, in faithfulness to him, in dear love to the souls of men, especially of those who have formerly been travellers, and have felt somewhat of the Lord, and yet retain desires and breathings in their hearts after him. Oh that the Lord would touch their spirits, discover to them the way everlasting, and lead them therein to that which their souls darkly desire and seek after; to which there is no other way than that which hath been from the beginning, only there have been various discoveries and manifestations of the one way! But what greater discovery can there be than of the thing or seed itself, which the Lord hath been pleased to make manifest in this day of his glorious mercy, love, and power, whereof he hath raised up many witnesses, whom he hath enabled (by his Spirit and power) to give a living, clear, certain testimony to? Happy is the ear that hears! for that also must be of God, as the message and messengers are known to be.

A FURTHER

TESTIMONY TO TRUTH.

Some QUERIES concerning Christ's righteousness,—how it justifieth; whether as inwardly revealed and dwelling in the heart, or only as imputed, or both.

Query 1. Is not Christ the righteousness and justification of the soul with God? Is not he made of God unto us righteousness, and are not we made the righteousness of God in him? How is this done? Is it not by being ingrafted into him—covered with him? Is this a mere imputation? or is it not rather a bringing the soul into the thing itself, and a drawing his nature, life, and Spirit over the soul, which was and is always righteous in itself, and so accounted with God? And he that is found in him, clothed with him, emptied of himself, and filled with him, is he not really righteous in the sight of God?

Query 2. Is not the principle of life, which is from Christ, of the same nature with Christ? is it not also holy and righteous? yea, is not Christ the fulness of it? And he that receiveth this principle, doth he not receive life, receive Christ, receive righteousness? Can the righteousness of Christ be separated from the seed of his life, nature, and Spirit? Can a man deny himself, go out of himself, give up to that, and be found in that, and not found in the righteousness? or can a man come to righteousness by imputation without that?

Query 3. This principle or seed of life being from Christ, of Christ, and one with Christ in nature, though not of the

same stature and fulness, yet hath it not the property and virtue of all that is of Christ in it? Do not all the promises belong to this seed, and go along with this seed? Doth not all that is good in man spring up from this seed? He that receiveth this, doth he not receive that which is righteous, and which makes him righteous, so far as he is of it, and in it? yea, the sacrifice of Christ in the flesh, the virtue thereof, the forgiveness of the Father for the sake of his Son,—doth it not go along with this? and is it not accepted for that man who is found here, and his iniquities (which he committed formerly) freely forgiven him for his name's sake? Yea, are not his sins afterwards also blotted out upon the same terms, he returning to this, abiding in this, and being found in this, and wherein the remission of sin, and the power against sin, is alone to be felt and received for ever? So here is the imputation in its right place, and the right use and pleading of the sacrifice of the Son, which here, in this its proper place, and in this state, prevails with God, and not otherwise. For the kingdom, the righteousness, the peace, the joy, the power thereof, &c. is placed by God in this seed, which is as a grain of mustard seed: and he that ever finds it must so find it; and he that ever joins to it must so join to it; and he that ever receiveth it aright must so receive it.

Query 4. Is not he that is born of God new created in Christ Jesus? and is not the new creature and new creation righteous in the sight of God? When Adam was created at first, he was created in God's image; and was not that image righteous, and he righteous in that image? And when man is regenerated, renewed, brought again into the image, is not the image again holy and righteous, and he in the image?

Query 5. Is not faith the gift of God? And is it not holy, spiritual, and righteous in its own nature, and in the creature to whom it is given? And being given to the creature, is it not owned by God as such, and so justified in the creature? Is not the faith which is of God as righteous as the unbelief from the root of bitterness is unrighteous? And

doth not God own and justify that as righteous, as well as condemn and reject the other as unrighteous?

Query 6. Is not the obedience of the soul in Christ, and from the principle of his life in the soul, and through his Spirit, righteous? nay, as righteous and justifiable in the sight of God, as the disobedience of the first nature is unrighteous?

Query 7. Are not all the works which are wrought in God righteous? and doth not he that doeth truth bring them to the light, that it may be made manifest that they are wrought in God? John iii. 21. Now there is no condemnation, but justification, to the deeds that are wrought in God; as there is no justification, but condemnation, to the works that are wrought out of him.

So that here now he that is indeed of God, he that is new created in Christ Jesus, he knows the Father and fountain of righteousness, the Son of righteousness, the righteous seed, the righteous faith and obedience of the seed, and the works which are wrought by the power, and in the Spirit, which being brought to the true light, are always justified by it.

Concerning the true Church and Ministry.

THERE is a great noise in the world about church and ministry. Many are affirming which is it, and many are doubtful and inquiring about it; and many are truly and groundedly satisfied, having received the knowledge of the thing from God, who is not deceived about it, nor deceiveth any, but giveth the true understanding of these and other things, to them that wait upon him aright; to wit, in his fear, and in the silence of the fleshly wise part before him. Now, I have a testimony to give concerning these things, which that ear which is of God can hear, and to that I desire to speak.

That is the church which is the spiritual body of Christ. The church is Christ's spouse, he the husband. The head

is living, and so are all the members of the body. The head is anointed, and the oil wherewith the head is anointed runs down from the head upon all the body; and that upon which the oil runs not is none of the body. Now, no outward thing can make one a member of this body; much less can any outward thing, way, profession, or practice make a church. The church under the law was made so by outward things, by an outward gathering, an outward circumcision, an outward law, an outward worship, &c.; but the gospel is a state of substance, a state of the invisible things, of persons invisibly gathered by the Spirit into the life and power of God, inwardly circumcised, inwardly baptized with the Holy Ghost and with fire, inwardly worshipping in Spirit and truth, bowing at every sound and name of the Lord Jesus: and what is of an outward state here is brought forth and preserved by the power of the inward appearing, and dwelling in it. So that this is the church now,—a people gathered by the life and Spirit of the Lord; a people gathered by the power from on high, abiding in the power, acting in the power, worshipping in the power, keeping in the holy order and government of life (both inwardly in their own hearts, and outwardly in their assemblings and walkings) by the power. Christ was made a king, priest, and prophet, not after the law of a carnal commandment, but after the power of an endless life; and in this power he gathers, governs, and preserves his church, and ministereth from and by his Spirit and power in it. Now, find this power of the endless life, find a people anywhere gathered by this power, and in this power; there is the church, there is the living body, there is Christ the head, whose dominion and strength is over all, against whom the gates of hell cannot prevail.

And so for the ministers of this church. The same thing that gives to know the church gives to know the ministers thereof; for they also are of God, called by him, receiving power from him, and abiding and ministering in that power. So that there are three things requisite to a true ministry,

without which they cannot be right, or execute their office rightly.

1. They must be called by God. The ministry under the law, this was their warrant,—they were called and appointed of God thereunto. Christ himself took not the honor to himself, but he was called of God to this priesthood, as Aaron to his. So the apostles and ministers, in the first publication of the gospel, were called and appointed by Christ. And when the everlasting gospel is again to be preached, God sends his angel with it, as Rev. iv. 6.

2. They must receive ability and power from God. The elders that were to help Moses were to receive of his spirit. Under the law, the priests were to be anointed with the outward, literal oil, and the ministers of the gospel are to be anointed with the inward, spiritual oil. Their work is spiritual; and how can they perform it, but by the anointing, by that presence, guidance, life, virtue, and power of the Spirit, putting itself forth in them? The apostles themselves, who had been taught by Christ, who knew his conversation and doctrine, who were eye-witnesses of what they were to publish, and had received an authority and commission from him, yet were not to go forth merely upon this call and commission, but to wait for power from on high; and when they had received the Spirit and power, then they were made able ministers of the New Testament, not of the letter, but of the Spirit and power.

3. They must abide in the power, keep in the power, feel the motion, virtue, and assistance of the power, in all their work and service. They must neither pull down, nor build up, nor watch over, or oversee the flock in their own wisdom, in their own spirit, in their own wills; but in the anointing, in the light and guidance of the Lord. This gathering, this building, this work of the Lord, begins out of flesh, out of man; and flesh must be kept out of the whole carrying on of it.

And indeed, unless the ministers of the gospel be in the Spirit, in the life, in the power, how can they minister to the nature, to the spirit, to the life, in the body? yea, so

much as to the least member in the body? They may minister outward knowledge to the man's wisdom, to the man's understanding; but that is not the food that is to be ministered to the church, nor is that part in man to be fed by the true minister. But they are to minister life (living food) from the living fountain, from the head, from the Spirit of Christ in them, to the particular members under their charge; and so are to be good stewards and shepherds to the flock, giving every one their proper portion in due season.

It was no small matter to be a minister under the law. It was easy to err, and minister amiss then. It was easy erring from the letter, unless great care and circumspection was used to keep strictly to it.

But it is a much more weighty thing to minister under the gospel, to receive the power, to minister in the power, to that which is begotten and born of the power. And this is precious, and (without controversy) of God, wherever it is found. But they only that are of God can hear and receive this ministry (as 1 John iv. 6.). The uncircumcised ear cannot hear here, nor the wise and knowing according to the flesh. The wisdom of God is foolishness to him, and the mysteries of his kingdom (the mystery of his life, and the true godliness) are riddles, and direct madness to the eye of his wisdom: so far is man degenerated from God, and bound down with chains of darkness and corruption. And he that would know the true church, or be of it, and hear the voice of God in his true ministry, must first take up the cross to that part in him which is not of God, and receive from God the eye which sees, and the ear which hears.

An OBJECTION concerning the Newness of the Way of Truth, answered: With a tender, expostulating Exhortation.

Obj. It is objected against us, that this which we testify to, hold forth, and practise, is a new way, sprung up of late,

never known nor heard of in the world till some few years ago.

Ans. The light eternal, when it shineth out of the darkness, after the great apostasy from the Spirit and life of the apostles, is new indeed to those that were overwhelmed and buried in the darkness of the night, and so never saw or heard of it before; but it is not new in itself, but the same that it was from the beginning. This seed of life, this seed of blessing, is the same that was promised at first to bruise the serpent's head. The same which was promised to Abraham, when the gospel was preached to him. The same that saved all (that believed in it) under the law; for it was not the types and shadows, and outward ordinances, which saved the soul then, but the seed, who was the Saviour from the beginning, and is the Saviour all along, even to the end: and it was the same which was the gospel in the days of the apostles. They preached the seed also, the word of faith; Christ the way, Christ the power. Yea, all along the times of the apostasy, this was the thing that preserved the witnesses, saving them from being swallowed up in the darkness, and keeping them alive in their testimony. And there is no other thing held forth now by those who are in the truth, and raised up by the power of God in it to give testimony to it. This is it from whence life hath sprung in any that have felt life, in all ages and generations. This is the root and offspring of David, the bright and the morning star. This is the desire of all nations (oh that they knew their desire), and their saving health too, without which they can never be healed! And, O ye! who ever felt any thing of God at any time, which was true, either in reading the Scriptures, or hearing a ministry, or in private breathings, &c., this was it which gave you to feel in that state, to desire after the Lord, to turn from vanity, to long for communion with him, &c. Oh that ye were so far in it now, as ye have been in times past! For there is no other thing we testify to you of (or desire to draw you to) than that which was the root and strength of your life in those days. I remember that time very well, and what I was and felt

among you, nor can I deny it at this day, but know that it was of the Lord; yea, my soul blesseth his name in the remembrance of it: but he that sticks in the letter of that (having lost the life thereof) is in a dead state before the Lord; and in that dead state hath not the true sense and feeling, and then must needs err and mistake concerning the truth, and (in that error) make use of his wisdom and knowledge to resist and oppose it. And this brings more death and darkness upon the soul, insomuch as the very light there becomes darkness, and the very life dead; and if they could truly look inwards, they would see that they are not now there, what once they were, nor their duties or ordinances (as they account them) such; but a blasting and withering is come upon them, from the Spirit and power of the Lord, and they have lost their beauty and freshness, to all that with a true eye behold them. Therefore come back to the life; know that which formerly gave you life. Is it removed? stick not behind, but follow on. Oh, know the Lamb, who is the leader! And this is the great duty of duties to follow him whithersoever he goes. He may in his tender mercy visit in Egypt, in Sodom, in Babylon: but these are not the places of his rest, nor so to be esteemed, because he once appeared, visited, touched, refreshed the soul there. But his dwelling-place is Zion, his holy city is Jerusalem, where the Christians dwelt with him before the apostasy, and where those that are redeemed out of the apostasy are again to dwell. For the darkness of the night is not to diminish or take away any of the beauty or brightness of the day for ever; but the brightness and beauty of the day, in its rising and glorious growth, is to overcome and swallow it up. Therefore lose no more time in disputings, in thoughts, in reasonings, in consultings, with that which will never advise the soul for its good; but wait on the Lord, that ye may come (through his leadings) to the true sense of his seed, to the feeling of the nature of his eternal light and life in the heart; and that will put an end to disputes; yea, scatter the disputing mind, and powerfully determine the controversy in the pure sense and demonstra

tion of the Spirit. And he that knoweth any thing of this, let him abide here, wait here, live here, dwell here, and breathe to the Father here, watching narrowly over that which would lead from hence, and draw the mind into another way, wisdom, and spirit. And thus, O poor soul! if the Lord touch thine heart, and open thine eye, thou wilt see thy beloved, even the choicest among ten thousand; whom none can parallel, whom nothing is like to for excellency of nature, nor is there any can do for the soul as he! It is felt, it is experienced, it is testified unto you in the love, and in the truth: oh that ye could hear! They are not the words of the letter, nor the observation of all that is in the letter, that can give life; but his voice gives life. The words that he speaks (at any time) are Spirit and life; and if he speak them not, *but* letter. So this is it we live upon; not the bread which we can make; not the things we can gather or comprehend from the letter; but the words which proceed from the mouth of God. Now, this seed is his mouth, in and through which he speaks to our souls, who fear before him, and wait upon him, in his own eternal and everlasting ordinance, at the door and posts of the everlasting wisdom. And here we meet with all in substance, in life, in freshness, in purity, in power, that ever we met with of God; and we meet with somewhat more also than we formerly met with. And this testimony is given forth to you in the love of God, from his tender bowels, which know your present state, your wants, your wanderings, your deep prejudices and settled hardness against his truth; yet he remembers the days of your youth, and cannot give over seeking after you, and crying unto you. Oh, when will ye turn, when will ye hear, when will ye wait to feel life in the Spirit, and not increase death in you from the letter!

A CAUTION

To those who are at any time touched with the power of Truth; how they afterwards hearken to and let in the enemy, and so thereby have the good seed stolen away, the true sense lost, and the mind filled with prejudices and stumbling-blocks instead thereof.

The Truth of God, being received into the inward parts, is found to be of a living, powerful nature, working mightily there for the cleansing and redeeming of the hearts. Yea, this is certainly witnessed, that as the mind joined to deceit is thereby defiled, so the mind joined to the truth of God is, by its power and virtue, purified.

Now, having felt this, and being filled with the love and good-will of God to the souls of others, how can we but testify it to others, who stand in need of God's truth (and its cleansing property and virtue) as well as we; especially being thereunto moved and drawn by the Spirit of the Lord?

Now, when the Lord giveth forth the sound in its power and life, it many times pierceth deeply through the earthly veil, and reacheth to its own; which, being reached to, answers to the testimony, saying, It is Truth. So here is a beginning of the work of God in that heart, the soul being touched with his truth, feeling it inwardly, and yielding in some measure to the overcoming virtue and power of it.

But then comes the subtle one, whose design and labor is to undermine and overturn the work of God in the soul; and he begets doubts and jealousies and questionings, both concerning us, and concerning the doctrine taught by us, to suggest into the mind, as if it were not, nor indeed could be, of God: and so bringing the dispute and determination into another part than where truth got entrance, he easily sways the mind to determine against its own former feeling,

and to turn from that work which was begun to be wrought in it by God, and from the worker also. And thus many poor hearts are entangled, and carried back into captivity, who began to feel the stirrings of truth in their hearts (wherein is the power of redemption) which would have redeemed them as well as others, had they received it in the love of it, and become subject to it.

Oh! it is a precious thing to receive from God a spirit of discerning, which gives ability to discern his Spirit from the spirit of deceit; yea, it is impossible to be preserved in the right Spirit and way, but as this is felt. For how can the Lord be received in all the motions and operations of his Spirit? or how can the contrary spirit be turned from in all its subtle devices, twistings, and reasonings in the mind, unless there be a discerning, in the true light of the Lord, what is of the one, and what of the other?

And ye that would not be deceived, sink deep beneath the thoughts, reasonings, and consultations of the earthly mind, that ye may meet with somewhat of the kingdom and power (which carries its own evidence and demonstration with it), and may be gathered into it, and find a sense, knowledge, and judgment there, which never was deceived, nor can deceive. Know the elect of God, which the deceits pass over, and cannot reach; for its nature and birth is beyond them. It came from the light of the Father. It lives in the light of the Father. It sees in that light; yea, there its judgment and understanding is, where deceit never had power to enter. But he that considers as a man, sees as a man, judges as a man, concerning the things of God, by what he can gather out of the Scriptures, or conclude from his own sense, knowledge, and experience, he may easily err; yea, indeed, he is in the way of error in so doing. For the pure religion, the pure knowledge, the right judgment, the living faith, begin in the power and demonstration of the Spirit; and these are its limits, out of flesh, out of man, out of his will, out of his wisdom, out of the compass of his comprehension. And he that passeth not these bounds never meets with the life, power, and virtue of truth. He

may meet with a body of notions and formed knowledge, wherein he may tell of the fall of man, and restoration by Christ, and very exactly, according to a literal description; but the life, the true knowledge, the powerful virtue, is another thing, and is met with in another country, whither man cannot travel, but as he is stripped of himself, and new formed, made and brought forth in another.

Oh! therefore, ye that desire after the Lord (that would be his, that would feel him yours, that would know his truth in the life and power of it), wait for the demonstrations of his Spirit; learn to distinguish inwardly, between his teachings from his Spirit, and the teachings of another spirit from the letter. For it is so indeed: that other spirit would have taught Christ so; and he will teach any one else so, that will hearken to him. Now, he that is taught so, and follows such teachings, wanders from God, is not accepted with him, but follows that which leads from him, under a pretence and appearance of leading to him. And here hardness and deadness grow and increase, the soul being turned from that which is living, and alone able to give life.

Quest. But how may I do, who am weak, and full of doubts and fears, to keep in the sense of truth, and to come to a certainty that I am not deceived therein?

Ans. To thee, who puttest this question in the uprightness and simplicity of thy heart, I have somewhat to say.

1. Mind how thou wast touched, mind how thou wast reached, observe what ear was opened in thee, and breathe to the Lord to keep that ear open in thee, and the other shut. For this I can assure thee in the truth of God, that with that ear which the Lord opened to truth (which thou feltest his Spirit unlocking in thee, and letting in truth by), I say, with that ear thou shalt never be able to let in any thing afterwards contrary to truth. But if the enemy can open the other ear, that will hear his prejudices, his jealousies, his doubts, his fears, his temptations, and let them in, to thrust out that which entered at the other ear. Now, canst thou not distinguish, O poor soul, (a little to help thee) between that which brought some sense of truth into

thee, and that which riseth in thee against truth? Oh, fear before the Lord! oh, watch and pray, that when the tempter comes, thou enter not with him into temptation, and so lose thy union and growth in that which is invaluable!

2. Keep thine eye and heart upon the preciousness of what thou feltest. Oh! remember how fresh, how warm, how living it was; how it reached, how it overcame, how it melted. The remembrance of this (cleaved to in the mind) will be a strength against the temptations and subtle devices of the enemy.

3. Meddle not with the things that the enemy casts into thy mind. Consider not whether they be so or no. He that considers of a temptation (in many cases) hath let it in, and is overcome already. When Eve did but hearken to what the serpent said, how soon was she lost and gone! The enemy many times brings temptations beyond the state, capacity, and ability of the soul to determine. These things, at present, are too high for thee. Thou hast not yet received a proportion of life from God to determine them by; and if thou run beyond thy measure, and determine things in thy mind, which as yet are beyond thy reach, thou must needs run into the snare.

4. The present determining of these things would not be of so great advantage to thee, as thou mayst apprehend. Why so? Because the enemy hath many temptations and devices of the same kind (as well as of other kinds) which he would bring one after another. And when he brings a second, a third, &c., that which engaged thee to consider of the first, would engage thee also to consider of the rest. And if thou couldst find one answered, and not the other, that would appear to thee as so much the more weighty, and thou wouldst hardly be able to escape consenting to the tempter therein. Therefore the way is to keep out of him, in the upright sense of what the Lord wrought in thee; for so far he is with thee; and abiding there, thou art out of the enemy's reach. But being drawn by the enemy to consider of things that are out of thy reach, thou therein layest thyself open to his snares and betrayings.

5. Mind what was forbidden thee, or required of thee in that time, when thou feltest the warmth from God. For there is then a heavenly voice, and a heavenly vision most commonly in the heart, though the enemy turns the mind, as much as may be, from heeding it. There is then oftentimes somewhat of the worldly nature and course discovered, or somewhat of God's will made manifest; somewhat that thou doest, or hast done, which then thou seest to be not of the Father, but of the world; and somewhat perhaps of the Father, which thou knowest thou oughtest to become subject to, but thou art afraid of the cross, or shame, or would fain have some more clearness first. Oh! call this to mind afterwards: and if ever thou wouldst receive life, and come into union with God's truth, and receive his Spirit and power, and be established therein; become obedient to the heavenly vision! Consult not with flesh and blood, but enter into the obedience of that very thing, which was forbid or required, be it little or much. This is the right way, this is that thy mind should be exercised in. And if thy mind be exercised faithfully here, the Lord will strengthen thee against the tempter, when he comes with his temptations and subtle objections. But if thou falter here, and become unfaithful in the little, thou art not like to meet with more; no, nor with the preservation of the Lord in that little. And indeed this is the cause of the miscarriage of many, because they receive not that little which was made manifest, in the love of it; but had pleasure in the unrighteousness, and so lingered in pleasing the spirit of the world, both in themselves and others, when they were called by the Lord to quit it, and travel out of it.

6. Wait for the renewings of life and sense in thee from God; wait for another visit, wait for another touch and demonstration of his Spirit. Where didst thou meet with it? Go thither again, wait there again, and look up to the Lord to stay thy spirit till he appear again.

But, oh! take heed, that before the light arise again, before the life stir again, thou be not gone (by hearkening to temptations) into an incapacity of knowing or receiving it.

For this is the way of the Lord, the experienced way; after him (after the touches of his truth) comes the tempter with his reasonings, deceits, likenesses, &c. Now the Lord is trying thee, how thy heart will stick to him: and if thou come off from the temptation, if thou stand clear of the enemy, the Lord will appear to thee again; strengthen thee, comfort thee, open more to thee, lead thee further in the way of life, and nearer to the power and purity thereof: but if thou draw back from that, wherein the Lord began to work, the Lord's soul hath no pleasure to appear any further to thee, or work any further in thee.

And one thing I will tell thee. If thou let not in the enemy's temptations, but abide (under the clouds, under the storms, under the tempests, under the confused reasonings, fears, doubts, and troubles), looking towards the Lord, waiting for him, and not making a league with the enemy against him in the mean time, the Lord will certainly appear; and when he doth appear, thou shall find one of these two effects.

Either the power of the enemy's objections, or temptations, will be so broken, as thou shalt not then heed them; or they will be so answered by the appearance and light of the Spirit of the Lord, as thou shalt be satisfied about them. Now, which of these is the better for thee, the Lord God knows, and that thou shalt be sure to receive from him in that hour; neither will he leave thee, but secretly support thee in the mean time; thy eye and mind being towards him.

The light and power of the Lord, when it ariseth, scatters and breaks that in pieces in the mind, which was very powerful before; so as the soul doth not now so much as mind the considering or knowing of that, which the enemy hath made it believe was so necessary for it to know. For mark: that which causeth me to grow, is the feeling of life, the sense of the Lord's presence and power with me, the living knowledge, the knowledge which quickens, and gives life. Now, when the life springs, when the light shines, when the Lord in the power and precious visitations of his truth,

reacheth to my heart, this is present with me. Then what matter I those objections and prejudices, which the enemy casts into my mind? Nay, I cannot heed them, being taken up with another thing of a deeper nature. Thus have I often found it by experience; all that troubled me, and that I doubted of, vanishing in a moment; that being present with me, and prevailing in me, which puts an end to all thoughts, reasonings, and disputes.

Again, it pleaseth the Lord at other times (when he seeth good) to open the mind, and let it into the light of those things (it waiting upon him, and letting them alone his season) which of itself it could never have waded through. Thus also have I seen the objections, and stumbling-blocks concerning this precious people (who are of God, as the first-fruits of his powerful visitation after the apostasy), concerning their principle, way, doctrine, practices, &c., opened unto me in the clear light of God, and in the holy demonstrations of his Spirit; insomuch as I have manifestly seen, and been fully satisfied, that what was objected in my own heart, and is objected to in the hearts of others, hath been from the subtle accuser of the brethren, who beareth false witness against them, and would draw as many as he can to partake in his false testimony, and so also to become false witnesses against God, his truth and people. Therefore beware, all ye that desire after the Lord, and would meet with the rest and satisfaction of your souls in him, how ye be prejudiced against that whereby God worketh in others, and whereby he hath appointed to work in you, and all whom he worketh in. For he hath sent his Son to give life, and he will not give life by another. And he hath appointed his Son shall be received as a principle, as a seed of life, though as little as a grain of mustard-seed; yet thus must he be received; and in this his low appearance hath he the presence of God with him, and his power and authority; and what he—this little seed—(though ever so little) requires, teaches, forbids, &c. must be observed. But there is none upon the earth can own or submit to this, but he that becomes a child also; yea, a very little child. Man's

spirit, man's wisdom, man's knowledge, man's religion, man's zeal, &c. is too big to enter here. Men are too wise, too knowing, too rich from scriptures and experiences, to submit to this; as the Scribes and Pharisees were to submit to Christ's appearance, doctrines, and preachings, when he appeared among them in that body of flesh. Therefore, come into the true feeling, out of the dead knowledge into the living sense, where life, power, righteousness, yea, the peace and joy of the kingdom, is tasted of, and in some measure witnessed by those who bow down in spirit before the least or lowest name or appearance of Jesus; the lowest degree and measure of whose life is King and Lord over death for ever.

An OBJECTION against the Principle, which in faithfulness to God, and in love to souls, we bear witness to, briefly answered.

Obj. MANY do believe, and in that belief do object against it, that it is a natural principle, and *but* a natural principle: and so, in its utmost improvement, could lead but to the state of Adam's nature, and not to the redemption and new life, which is in and by Jesus Christ.

Ans. I can grant that it is natural, in a sense; but not in the intended sense. It is a principle, indeed, of God's nature, of Christ's nature; but not of man's nature. It is that which stands a witness in man against him, when he falls and transgresses. It is a light indeed that shines in his conscience; but it was before his conscience was, and is of a higher nature. Man is earthly (with his understanding, knowledge, reason, judgment, conscience); but the light that shines in him (even in his dark, hard, unregenerate, earthly heart) is heavenly; such as his darkness cannot comprehend, though it shine in his darkness. But wouldst thou in true understanding know what it is? Feel it; come out of that darkness where it finds thee, into that light where it dwells, and then thou wilt know it indeed, and be able to

judge of it better. Now I will tell thee how we know it to be the light of the new covenant. Why thus: Because we find it discover to us the new covenant, and lead us into it; yea, also show us the sins against the new covenant, and furnish us with power from God against them, and preserve us out of them. And with this demonstration, indeed, our hearts are satisfied; though we could also say further, we have witnesses, both in heaven and in earth, concerning this thing, whose testimony fully concludeth it, to the full satisfaction of the soul, where it is heard and felt.

Some Questions and Answers concerning the New Covenant; opening the nature and way of it, as it is experimentally felt in the heart, and witnessed to in the holy Scriptures.

Quest. 1. WHAT is the New Covenant?

Ans. It is a new agreement between God and the soul, different from that former agreement, which was between God and that people of the Jews. It is a precious, glorious covenant, containing precious promises on God's part, and as easily to be obtained on the creature's part as can possibly be. It is a covenant of the eternal love of God; of life, peace, and rest to the soul; of the power of the Lord stretched out for the soul, to deliver it from Egypt, carry through the wilderness, bring into the Holy Land, giving it its proper possession and inheritance there, and maintaining it therein against all its enemies. Yea, this covenant contains very precious things, which the soul finds great need of, and rejoiceth in the sense and presence of, when they are felt flowing from the covenant into it; as writing the laws of God in the heart, putting his fear in the inward parts; yea, putting his own Spirit within, to be a fountain of life and strength there, whereby he causeth the soul to walk in his ways, and preserveth it from departing from him. Likewise in this covenant God becomes the teacher, who createth in the soul a capacity to learn, and causeth it

to heed and profit. And in this covenant there is a forgiving of iniquity, and a remembering of sins no more, but a destroying and rooting out of that which caused to sin, and a healing of the backslidings of the soul, and a loving it freely.

Quest. 2. How is this covenant made with the soul?

Ans. In Christ, the seed, who is all in this covenant. He is the light of it; he is the life of it; he is the power of it; he is the righteousness and sanctification of it. By coming into him, the soul comes into this covenant; by abiding in him, it abides in this covenant; and by growing up in him, it grows up in this covenant.

Quest. 3. Is this an absolutely free covenant? or are there any terms or conditions required of the soul in it?

Ans. It is absolutely free in its own nature. It comes from the free love of God; it contains in it the free love of God; it is freely offered to all to whom it is offered; it is freely given to all to whom it is given. Here is no price, nothing of the creature's required for it; all that is required is the creature's receiving of it, and giving up to God in it. And here, and after this manner, many things are required of the creature, without which the creature can never come to receive the covenant, abide in it, or reap the blessings contained therein. This the Scriptures abundantly testify to; as also the experiences of those who know and feel the nature and virtue of the covenant.

Quest. 4. What things are required in this covenant, according to the Scriptures, and according to the experiences of those that enter into it, and reap the fruits and benefits of it?

Ans. 1. This is required, that when the Lord calls, when the Lord quickens, when the Lord toucheth the heart, openeth the ear, giveth a faculty and ability of hearing, that then the Lord be hearkened diligently unto, the ear, which he hath opened, kept open to him, and that that whereby he openeth the one ear and shuts the other be kept close to, and he waited upon therein; the true ear may be more and more opened by him, and the other ear (which is apt to

hearken to and let in the enemy) more and more shut. Who is there among us that hath not felt the Lord God requiring this of us? Wherein, as he hath been answered, the work of God hath gone on in us; and as he hath not been answered, the work hath gone backward, and not forward. And the Scripture bears witness to the same, as Isai. lv. 1, 2, 3. where the free covenant is proclaimed; yet there is somewhat even there required. "Hearken diligently: come and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me; hear, and your souls shall live; and I will make an everlasting covenant with you, even the sure mercies of David."

2. Repentance is required, turning from the old, unclean nature and spirit, and touching it no more; but cleaving to that which hath power against it, and preserveth from it. This also is felt and witnessed to be required of God now, and was also testified to of old, as 2 Cor. vi. 17, 18. "Touch not the unclean thing, and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty."

3. Faith, believing the testimony of truth, and receiving the Spirit's baptism, is required. He that will enter into this covenant, must believe the testimony of the gospel (the record of God concerning his Son) with the faith which is of him, and must be circumcised, baptized, renewed, and changed by him. Now he that doth this shall be saved, as Christ promised, Mark xvi. but he with whom is the power of life and salvation did not promise that any should be saved otherwise.

4. Obedience of the gospel, subjection to Christ in the rule of his Spirit, and keeping of his commandments, is required. For as the first covenant required the obedience proper to it; so the second covenant requires the obedience proper to it. And as there was no salvation, or standing in the first covenant, without the obedience thereof; so neither in the second, without the obedience thereof. He that will enjoy the peace, the righteousness, the justification, the life, the power of this covenant, must live in the Spirit, walk in

the Spirit, fulfil the will of the Spirit; keep to the seed, keep to the anointing, that the evil one touch him not; that the interrupter, the slayer, the destroyer of life in the heart, have not power over him, as he hath over any out of the limits of this covenant. For within it are all the good, but without it the evil things, the dangers, the temptations, the snares, the death and destruction of the soul; and whoever wanders out of the covenant, cannot but meet with them, and acknowledge it to be so, if he be in the true sense. Therefore there must be a great care to abide in that which hath gathered, in that which hath quickened, in that which giveth the true sense and understanding, and keepeth out of the wrong. How tender, how free was the love of Christ to his disciples! yet he bids them abide in his love, and tells them how they should do it: "If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love."

Quest. 5. But how shall the soul be able to perform all these things? Are they required of it in its own strength, or doth God undertake to perform and work all in it?

Ans. Not at all in its own strength, will, or wisdom (these are eternally shut out of this covenant); but in the strength, life, and power, which flows from God in the covenant.

Quest. 6. How shall the soul receive this strength, life, and power?

Ans. By embracing it as it comes, cleaving to it, panting after it, patiently mourning and waiting for it. (The vision of good will come to that soul in the Lord's season, and will not tarry.) By not despising the little, and looking after more before the little be received, but thankfully entertaining the beginnings of life, the beginnings of the holy instructions, the first drawings from off the spirit and nature of this world, in whatever it be. He that disputes not concerning the thing, but receives it just as it appears, in a simplicity and uprightness, watching thereto, he shall be blessed of the Lord, and meet with the desire of his soul in the Lord's season, when the Lord hath fitted and prepared his heart for it. Now this is so little and strait a door, so poor

and low a beginning, as the wisdom of man can never enter at it; and if there should be a little entrance in the overcoming power of life, yet that wisdom will drive the soul back again presently. Let me know the doctrine first, saith the wise man; I will understand the doctrine thoroughly before I will change my present way. No, saith Christ, "He that doth his will shall know of the doctrine." Thou shalt know a little, which will reach to thy heart. There thou must begin; and being faithful there, thou shalt know further of the doctrine; but being unfaithful there, thou mayest be stumbled and prejudiced against the doctrine, but never be able to know it. Oh, the mystery of life! Oh, the hidden path thereof, which none can learn but those whom the Father teacheth! But many think to learn in that, which ever was, and ever will be, shut out. If Christ would lay his doctrine before them, and make it good to their understanding, they would receive it. No, no; they must bow to Christ, to his name, to his power, to his will, to his way of manifesting his truth; he will not bow to theirs.

Quest. 7. What are the sins against this covenant, and what effects have they?

Ans. The sins against this covenant are chiefly unbelief in the power, and disobedience to the power, which are of a deeper nature than the sins against the first covenant, and have more dangerous effects. The refusing of this covenant is more dangerous than the refusing the covenant of Moses. And the breaking of this covenant; to wit, the starting back from God (through a heart of unbelief) here, is more dangerous than the breaking of the first covenant.

Quest. 8. Why, can this covenant be broken? Hath not God undertaken all in it?

Ans. It is an agreement between God and the soul, wherein things are required of the soul, through the life and strength which flows from the covenant. And the soul may hearken to the enemy, and not to the Lord; may walk after the flesh, and not after the Spirit; may lust after high knowledge, and hidden things of the kingdom, as they of old did after prying into the ark; may draw back from the

Lord in those respects wherein it had given up unto him, &c. Now, these and such-like are breaches of the covenant; or at least such sins against it as draw down judgments upon the soul at present, and at last utter casting off, unless the soul be brought back by the judgments into the agreement again with the Lord in truth and uprightness. It is true, the Lord doth all in the covenant according to his good pleasure; but withal, he hath appointed a way of his working out the life and happiness of the soul, to which it is his good pleasure to keep. And his way is Christ, his seed. Hence all the love, mercy, care, and tenderness of God flows. Hither is the soul to come for it; and here the soul is to abide, that it may enjoy and possess it. But if the enemy can by any means draw the soul out from hence, he draws it from its life and strength, and from the sweet blessings and influences of the holy and free covenant. Now, the Lord hath not given power to the enemy to force from hence; but he gives power to the soul to abide with him here; and in the hour of distress, if it cry to him, he helps the helpless, and lifts up a standard against the enemy.

Now, all that desire the sweetness of this covenant, the life, the virtue, the blessings of it, oh! wait to feel and receive somewhat from God, and in that to fear before him, and walk worthy of him, and not to grieve or provoke his Spirit. For he hath the power of life and death in his hand, and whom he will he may have sufficient cause against, to turn from and cut off when he pleaseth; and whom he will he may extend mercy to, as far and as long as he pleaseth; for it is his own, and he may do what he will with it. Only know this, God is love; God is bowels, infinite bowels; yea, his tenderness is beyond imagination or comprehension, and he hates putting away. The poor mourning souls that cry unto him, feeling their need of him, and gasping after him, he cannot cast off; no, nor any that come unto him in the truth of their hearts: but the wise, the confident, the conceited, from their apprehensions of scriptures, that think themselves safe by virtue of the covenant, and yet are enemies in their minds to the light of the covenant, these are

out of the thing at present (in their own imaginings and conceivings,) and are in the most danger of any I know. The Lord in mercy cause his light to shine, his life to arise, his power to be manifest, and thereby lead into, and preserve in, his everlasting covenant, according to his good pleasure. Amen.

A QUESTION or two, relating to Election, answered.

Quest. 1. How may a man make his calling and election sure?

Ans. By making Christ sure to him, in whom the calling and election is; for the Lord chooseth only in him, and refuseth or reprobateth only out of him.

Quest. 2. How may I make Christ sure to me?

Ans. By receiving him, giving up to him, parting with all for him, and waiting upon him in the way and path of life, till I feel the power of that broken in me, which would separate from him. For what danger is there then, when the soul is naturally become the Lord's, rooted in his love, circumcised in heart to love the Lord above all, even with the whole heart and soul? Certainly the love of the Lord cannot but flow in great strength to that soul, and what can come between? But now, while there is somewhat ungiven up, somewhat yet standing, in which the enemy hath a part, and by which he may enter, the state of that soul is not fully sure; but there may be a going back from the saving life into that wherein is the perdition and destruction of the soul; and whoever goes thither meets with perdition and destruction, so far as he travels that way. For in the path of death there is death, which is met with by all that enter into, and walk therein; as in the path of life there is life. God is no respecter of persons; but he is a respecter of his seed, and of his eternal covenant of life, which stands firm in his seed for ever. Here is life for every soul that feels the drawings of the Father, and comes to his Son for life, and abides in him; and there is death for every soul that

comes not to this, and departs from this through the heart of unbelief. So the way of God is eternal and immutable; he cannot deny himself. He that believeth in the Son hath life; he that believeth not is in the death and condemnation which belong to the unbelief. Now, wouldst thou know thy election, wait to know and distinguish between Jacob and Esau, Isaac and Ishmael, in thyself; for they were outward figures, and allegories of somewhat inward. Feel Esau, the profane one; Ishmael, the scoffer at the wisdom, way, and seed of God,—feel, I say, these (that are cast off by God) cast out of thee; and then feel Isaac, the seed of the promise; Jacob, the plain birth of life, raised up in thee, living in thee, and thou in it. And then thou feelest the election, and art in the election. And as his seed is sure to thee, and thy union with it, and standing and abiding in it sure, so thy election is sure. Election is a deep mystery, and none can read the scriptures about it (which indeed are hard to be understood, but easy to be wrested), but they that understand the thing,—that can read in the seed, life, power, and openings of the Spirit of the Lord,—they read things as they are; but other men only read things as they apprehend and conceive them to be. So that the knowledge that God hath given his people is above all the knowledge that can be searched out, gathered, or comprehended by all the men upon the earth; whereby they know God better, the things of God better, the words and scriptures of truth better, than they themselves otherwise (or any else) could possibly attain to.

A QUESTION answered concerning the Ground of Men's misunderstanding and wresting of Scriptures.

Quest. WHAT is the ground of men's misunderstanding and wresting of scriptures?

Ans. 1. Want of acquaintance with God's Spirit, and the right way of waiting upon him to receive the understanding

of them. For though men may go thus far, as to know and confess that the Spirit of the Lord is the only revealer of the things of God, and the alone right interpreter of his own words; yet that man, who thus confesseth, may not certainly and distinctly know the Spirit of the Lord, and when he receiveth the interpretation of a scripture from him, or when from his understanding, or a spirit that is contrary to him. For there is another spirit near man, whose nature, work, and delight is to cause man to misunderstand, and miswalk by the very scriptures; and will bring things as warmly and (as it were) clearly to him, as he can from scriptures, purposely to deceive and mislead him. Now, he that hugs and receives every thing that thus riseth in him, easily runs into, and is surely caught in the snare of the enemy. Therefore a man must watch and wait and fear and pray, that he may distinguish between the nature and voices of spirits in himself, that so he may know (in the light of the Lord) when the Lord speaks, and also when the mysterious spirit of deceit strives to speak like the Lord. Now, man cannot know this of himself, but as he is taught by the Lord, at the very time when the snare comes; and he must not determine hastily, but wait to feel that wherein the Lord appears and speaks to him, and wherein the enemy cannot speak. Thus feeling the birth of life in his heart, the seed which is of the Father, which hath an ear that knows the voice of the Shepherd, and sinking into this, and listening in this (out of his own thoughts, reasonings, and whole course of his own wisdom), he also hath his ear opened to hear the true voice, and findeth ability here to distinguish it from the voice of the stranger, let him counterfeit ever so deceitfully. For the eye of the Lord, the eye of truth, the eye of life, the eye of the Spirit, pierceth through, and discovereth all deceits to the soul that feareth before him, diligently waiteth upon him in his seed, and desireth to walk faithfully therein.

2. Want of acquaintance with God's truth in the love, life, and power of it. For he that knows truth, that hath received from God the thing the Scriptures speak of, how

easy is it to him to understand the words that speak of that thing! But he who hath the knowledge of the thing but from the words, how easy is it for him to misunderstand the words! As for instance: he whom God hath justified, he who hath received the righteousness of the Son, he who daily feeleth the blood of sprinkling, &c., how easy and natural is it unto him to understand the words of scripture which speak of these things! But he that hath not received this, nor thus knoweth the thing, how easy is it for him to misunderstand the words; and so, from misunderstanding of the words, to set up another righteousness for the righteousness of Christ, than that which the Spirit of God intendeth in the Scriptures!

3. The opinions, apprehensions, ways, and practices of men, which they have taken up in the dark, and in which their minds are engaged, are a great let in their way from the right understanding of scriptures, or the testimony of truth from others according to the Scriptures. For there hath been a cloudy and dark day, or a great night of darkness upon the earth, wherein the light, which leadeth to the soul's rest, hath not shined clearly in men's spirits; and so, in this cloudy darkness men have wandered from mountain to hill, seeking their resting-place. Now, some have fixed and pitched on one mountain, some on another; some on one hill, some on another, saying, Here is the resting-place. So when the Spirit of the Lord comes and cries, *Depart ye, depart ye; this is not your resting-place, for it is polluted;* they cannot hear. Why so? Because they have already believed otherwise, and in that belief taken it up for their rest; and so cannot rightly understand or believe those scriptures, or those living testimonies from the Spirit of the Lord, which declare it not to be so; but are ready to wrest the one, and reproach the other.

Some QUESTIONS, ANSWERS, and QUERIES, concerning Deceit and Deceivers; as what they are, what discovers them, how man may come out of them, and be preserved from them, &c.

IN the truth there is no deceit; and they that are in the truth, are out of the deceit; and abiding there, are out of the reach of deceivers: but they that are out of the truth, are in the deceit already, and are liable daily more and more both to be further deceived, and to help to deceive others.

Quest. 1. What is deceit, and who are deceivers?

Ans. That which appeareth like truth, but is not,—that is deceit: and they which are in a form of godliness, but are without the Spirit, life, and power of it,—they are deceivers.

Quest. 2. Who are most liable to deceit?

Ans. The simple, the heedless, the careless, the credulous; those that wait not upon the Lord in the light, power, and demonstration of his Spirit, to try things; these (with good words and fair speeches, and appearances of things) are easily led aside from the truth itself into some likeness or resemblance of it.

Quest. 3. Which is the time of deceit?

Ans. The night; the cloudy, the dark time, when the enemy hath raised his fogs and mists in the minds of men,—then is his time of deceiving their hearts.

Quest. 4. Is it now night or day?

Ans. It is night with some, day with others. Where the light is arisen, there it is day; where the darkness covereth and possesseth the minds of men, there it is night.

Quest. 6. How may a man know whether it be night or day with him?

Ans. By waiting to feel somewhat of the life of God arising in him, by turning and hearkening to his witness. That will faithfully discover how it is with him, and where he is.

Quest. 6. How may a man come out of the darkness of the night, into the light and brightness of the day?

Ans. By joining to the first glimmerings and breakings forth thereof upon him. The least light of truth hath the same nature, virtue and properties with the greatest. Though not the same in degree, yet the same in kind; and he that will come to the greatest, must begin with the least. Light makes manifest; the day discovers both the things of the night and of the day. Hast thou any discovery of either kind? either of that which is good, or of that which is evil? either of that which is of the worldly nature and the evil one, or of that which is of the heavenly nature and the Holy One? Join in immediately in the virtue, strength, and power of that which makes the discovery, and thy spirit therein will find an entrance into the light of the day; and going on faithfully thus, it will daily more and more break in upon thee, even until it hath gathered thy spirit out of the blackness, darkness, and deceit of the night, into the beauty, brightness, and truth of the day.

Quest. 7. How may a man be preserved from deceit and deceivers?

Ans. By abiding in that which discovers them to him, and preserveth out of them; by dwelling in that light, in that life, in that power, in that truth, into which they cannot enter: by keeping to and in the elect of God, which never was deceived, nor can be deceived: for it is of God, it is his seed, of his nature, in which the wicked one, the deceiver, finds nothing, hath nothing in him to enter at; and he that abides in him is safe in him. But he that goes forth out of the life, out of the light, out of the seed, out of the power which preserves, out of the holy anointing which keeps the eye open, he easily runs into, and is entangled in, the deceivableness of unrighteousness, judging it (for want of a true discerning) righteousness; and then having judged that to be righteousness, which is in its own nature but unrighteousness, he must needs also judge that which is the true righteousness, to be but unrighteousness; and then, having passed this judgment in himself, he grows wise, confident, and strong in his deceit, both believing himself, and also endeavoring to convince and persuade others, that it is

the truth. Oh! who knoweth the security of the little ones of God, who have a being and standing in his truth! The arm of his power is stretched round about them, and he is a defence and strength unto them against all that would break in upon them, to make a prey of their life, or to shake their standing in his truth, either inwardly or outwardly. Oh! bless his name, sing high praises to him, ye that feel it, over all deceit and deceivables, over all the devices of the dark spirit, which entangleth others, and would also entangle you, but that his goodness, mercy, tender love, and powerful arm is stretched out over you. So to him be the praise, and the bowings of that soul, which feels his powerful and merciful preservation, for ever and ever.

Now it is in my heart to add four queries, which, rightly weighed and resolved, in and according to truth, may further open men's minds into the true sense and right understanding of this thing.

Query 1. Have not the last days, the perilous times (the times foretold of by Christ and his apostles) been a long while upon the earth, wherein iniquity hath abounded, and the love of many waxed cold, wherein men have been lovers of themselves, covetous, boasters, proud, &c.? Hath there not been a long night of darkness, wherein these things (with many other fruits and effects of the night) have hid and covered themselves almost in all sorts of professors of Christianity, under a form of godliness?

Query 2. Is not their time expiring already, and in some degree expired? Was it not to have an end when the light and power of truth, which at first kept it back, did spring and rise again?

Query 3. Is not the day arisen? Is not the darkness already past? And doth not the true light now shine (and the true power of life now appear) in many vessels? Let the souls, that desire to know the truth of this, wait to feel that which is of God answer in them.

Query 4. Where are the deceivers, and where is the deceit? Is it among those that have embraced the light of life? or among those who abide in their old darkness, and whose

eyes are not yet opened to see the light and beauty of the day, which is arisen in the hearts of those that are quickened and raised by the power of the Lord?

That the Way of LIFE and SALVATION is freely held forth by God to all; and there is nothing in him to let, stop, or discourage any man from receiving his Truth, and giving up to him in the faith and obedience of it, but very much to invite and encourage.

IT hath pleased the Lord, who is over all, and good unto all, to provide a remedy for the sin and transgression of the creature. For as sin hath abounded unto death, so he hath caused righteousness to abound unto life; yea, the free gift, which is as large and universal as ever sin was, hath more power in it to save than sin hath to destroy. And there is no ground of discouragement for any (who hath not outsinned the day of his visitation, and so the offer of mercy is over as to him) in reference to God; though the enemy of the soul strives to raise up many discouragements and objections in the minds of many, to keep them from hoping in the Lord, and from giving up to his truth, which saveth all that receive it, and abide in it. Now, it is in my heart at this time, from a true sense, to signify somewhat concerning the nature of the Lord (and his real desire to save even those that perish), which may conduce towards the removing of objections and lets of this nature out of the minds of men.

1. God is sweetness, meekness, tenderness, abounding in mercy and loving kindness, pitying the miserable, and naturally holding forth a helping hand towards them: yea, he is universally thus. There is not one miserable soul, not one perishing creature upon the face of the earth, but as he hath wisdom and power to help it, so he hath tender bowels, and a heart thereunto. And it is not for want of some-

what to be done on his part, that souls perish, but the failing always was and still is on the creature's part.

2. God loveth all his creatures, and cannot but be good to them. He is outwardly good, he is inwardly good to them all. He can do nothing against any one of them, but what stands with his love and mercy. He doth not forget himself; he doth not lose his nature in the manifesting of his righteousness, wrath, and severity against sin and sinners.

3. He desires not the death of a sinner, nay, not of the wicked. How mercifully did he walk with the Jews in the first covenant! Did he ever desire their miscarriages, and the miseries which came upon them thereby? Nay, did he not desire their good, and their obedient walking with him therein for their good? "Oh," said he, "that there were such an heart in them, that they would fear me, and keep my commandments always, that it might be well with them," &c. Deut. v. 29. How mercifully doth he walk with all in the second covenant, that are in any measure drawn within the limits and compass thereof! He is a Saviour, that is his nature; and he seeketh the salvation of his creatures with his whole heart, and with all his soul. And when he bringeth any to repentance, there is joy in his bosom; and when the enemy breaketh in upon any of his, or by any subtlety draweth them into that which destroyeth, his pure, tender Spirit is grieved therewith, and mourneth because of it. "O Jerusalem, Jerusalem," (said his true, living image with tears) "how often would I have gathered thee!"

4. He would have all men to be saved, and come to the knowledge of the truth. God sends his truth, his powerful truth, to save; and he shuts not any one out of it, but seeks (in the way he hath appointed) to gather all into it, that they might be saved by it.

5. He is very patient and long-suffering, waits long, tries long, invites often, touches often, draws often; yea, the very vessels of wrath fitted to destruction, there is much patience and long-suffering exercised towards them, before the Lord can cast them off, and give them up utterly to destruction.

For mark: destruction is not his work or delight; it is the work of a spirit and nature contrary to his. "I came not," saith Christ, "to destroy men's lives, but to save;" to give life to them. And this is the proper end of God in every ministration: his end is not death, destruction, increasing of the condemnation of the creature, &c., but to bring it to life thereby, out of that which leadeth into the condemnation and destruction. Did he not, for this end, bear with the old world? Was not this the end of Noah's preaching to them, and warning of them? Did he not, for this end, bear with the Jews in Egypt, in the wilderness, in Canaan, &c.? Is not this the proper intent of the goodness, forbearance, and long-suffering of God,—that it should lead to repentance? (Rom. ii. 4.) and repentance leads to mercy, remission, and life.

6. The sacrifice of Christ had relation to all men. He was sent out of God's universal love to mankind, to the whole world; and was made a propitiation by God for the sins of the whole world.

7. There is no man perisheth for want of power; for there is power in the free gift which comes upon all. There is power in it to quicken, to give faith, to preserve in the faith, to do all that is to be done in the soul; and it doth all everywhere, as it findeth place and entertainment in the soul. But man refuseth, man loveth the darkness, hateth the light, shutteth his eyes against it, withdraweth his heart from it, and so beateth back the purpose and counsel of God's love and good-will towards him. For as the Jews outwardly, in that outward covenant, almost always rebelled, resisted, and brought wrath upon themselves, to the grief of God's heart and of his holy prophets; so do men in reference to the inward covenant (in that nature and spirit), exceedingly provoking the Lord, until his Spirit (in its holy jealousy and indignation) turn from them, and give them up to hardness, senselessness, and impenitency, which sealeth up to destruction. But as Israel, in that first covenant, could never justly lay the cause of their destruction on God, but God did most justly lay it on them ("O Israel! thy de-

struction is of thyself, but in me is thy help"); so neither can any blame the Lord, who perish from, and fall short of, the virtue of the second covenant; for he faileth not in doing his part therein, no more than he did fail in the first. But man turneth from the power which saves, from the light which makes manifest, from the life which quickens; and this is his condemnation, and the cause of his perishing; so that God will be just and clear of the blood of all men, and the blood of them that perish will lie upon their own heads. Had there not been somewhat near every man, which had more power in it than sin had, they might have had some plea before the Lord; but the presence of this, the power of this, the working of this, in every heart, more or less, leaves all men without excuse, and clears the free giver and his free gift in the balance of righteousness. For this gift of his is faithful to every man upon the face of the earth, never consenting to his iniquities and transgressions in any kind, but still testifying against them as the Lord pleaseth to open its mouth. But who hath believed its report? and to whom hath the arm of the Lord been revealed? Yet greater will the condemnation be upon them, upon whom the Lord hath more abundantly shined; and many will have a plea in respect of them, which the Lord will hear and consider, and so they shall not enter into that depth of judgment and condemnation, which will light on such as have resisted the light and power of life, in its more glorious and bright appearances and strivings with them; even as Christ said, It shall be easier for Tyre and Sidon, Sodom and Gomorrah, in the day of judgment, than for Chorazin and Bethsaida, Capernaum and Jerusalem.

Therefore, O all men upon the earth, know the day of your visitation! Make peace with the Lord, O transgressors! lay hold on his strength, that ye may make peace with him. Believe not the liar, who would put you out of hope, but believe the voice of his love and tender Spirit. Turn in, listen after him, watch if he do not call, mind if he do not draw; and do not say, I want power; but wait in humility, meekness, and fear, until his power arise. Bear his judg-

ments, wait upon him in the way of his judgments. Do not fly from him because thereof; for therein is the mercy, life, and salvation. Be not hasty, but wait long, believe long, hope long, feel the patience of the Lamb, learn the mysterious path of life from the inward teacher, that ye may certainly know it, and find your feet guided by his Spirit into it.

Is not the voice gone forth from him that is true? "Ho, every one that thirsteth, come ye to the waters," &c. "And whosoever will, let him take the water of life freely." And is not he near who causeth the thirst, and giveth the will? Whom hath the Lord excluded? Why should any man exclude himself? The call is universal, the way is set open to all. That is at hand which hath life and power in it, and is ready to work in all. This commandment hath it received of its Father; and it is faithful which hath received it: and all that come to the Father here, in this gathering of life, the Father is ready to receive. Thy soul, O man! is the Lord's. It is very precious in his eye: he seeks to save it, and hath sent somewhat into thy heart to gather thee from that which would destroy it. And this which he hath sent, hath in it of the Father's love, of the Father's mercy, of the Father's power, of the Father's light, of the Father's life, of the Father's wisdom, righteousness, &c., and will gather thee out of the world into the Father's nature and Spirit, if thou wilt hearken to him with the ear which he will create in thee, and receive him with the heart which he will give thee: yea, he will help thee to turn from and forsake thy own wickedness, and the wicked spirit, and to turn towards him who is life, righteousness, and peace to the soul that is gathered unto him; do but give up thyself (in the faith and obedience which he is creating in thee) in the way of his quickening and renewing life.

Some QUESTIONS answered concerning the Spirit of CHRIST, and the spirit of the Scribes and Pharisees.

Quest. 1. WHAT kind of spirit was the spirit of the Scribes and Pharisees?

Ans. A strict, zealous, righteous spirit, according to their understanding and apprehensions of the letter. They fasted much, they prayed much, they gave alms, they were great contenders for the circumcision and ordinances of Moses.

Quest. 2. What kind of Spirit was the Spirit of Christ?

Ans. A righteous, strict, and zealous Spirit, according to the power of the endless life. He was in that from which the righteousness of the law came, and which brought it forth and fulfilled it in his vessel.

Quest. 3. What did the Scribes and Pharisees judge of Christ according to their apprehension and understanding of the letter?

Ans. They judged him a sinner, and transgressor of the law of Moses, a loose person, an eater, a drinker, a friend of publicans and sinners; one who taught not his disciples to fast and pray, but rather to break the law of God, and transgress the sabbath; yea, one who was a blasphemer, and a deceiver of people, &c.

Quest. 4. How came the Scribes and Pharisees thus to judge of Christ?

Ans. Because they were in that spirit, nature, and mind, which giveth wrong judgment. For it is not a gathered knowledge from the letter, which makes able to judge of spirits, and about the things of God; but a receiving and being born of the Spirit. For from the Spirit alone is a right understanding of the letter, which the Spirit hath to give, and giveth to the true birth.

Quest. 5. What did Christ judge of the Scribes and Pharisees according to his knowledge of them from the Spirit and power of life?

Ans. That they were hypocrites, painted walls, and sepulchres, which make a fair show in the flesh, but were not of nor in the truth.

Quest. 6. Is the spirit of the Scribes and Pharisees to be found now in the world?

Ans. There is nothing new under the sun. The spirit of wickedness and deceit is always the same, in all ages and generations; and the Spirit of holiness and truth is the

same also. So that Cain, Ishmael, Esau, the scoffer and persecutor of the prophets (of Christ's apostles and holy martyrs) are to be found in every age (the same in spirit and nature with them): and so are Abel, Enoch, Isaac, Jacob, &c.

Quest. 7. Where is the spirit of the Scribes and Pharisees now to be found?

Ans. They in all professions, gatherings, and walkings, that are strict, zealous, and righteous, according to their own understandings and apprehensions of the letter, and not according to the Spirit and power of the endless life,—they are of and in that spirit.

Quest. 8. How may a man come out of the spirit of the Scribes and Pharisees, and into the Spirit of Christ?

Ans. By coming to the power of the endless life, wherein Christ's ministry is, wherein his Spirit is felt and ministereth. This shuts out all the deceits and devices of that spirit which lieth in wait to deceive. He may entangle the mind about the letter, about the understanding of scriptures, and practices and ordinances there; but he that begins in the Spirit (in the power of life, in the living demonstration of truth) is out of his compass; and there abiding, groweth up and remaineth out of his reach.

Quest. 9. How may a man come to the power of the endless life?

Ans. By waiting to feel it. There is somewhat of God near every man; which, his spirit retiring and waiting on the Lord, the Lord will give him to feel in the seasons of his good pleasure. For it is near man, not as a talent always to lie dead and buried, but to work in him, and bring him out of his own sinful, corrupt nature into his holy, pure nature.

Quest. 10. How may a man feel and know the power of this life?

Ans. By its nature, properties, manner and end of working in the heart. It enlightens the soul, it quickens to God, it draws the heart from that which is manifestly and sensibly evil without dispute, it opens the eye to see and discern

that which is holy and good, inflaming the mind with desires after it. Now, this is the appearance of the Holy One, who thus appears and begins to work, to draw the mind from that which is sinful and destroyeth, to that which is holy and saveth. Happy, oh! happy is he who thus feels the drawing, quickening Spirit, and in faithfulness gives up thereto! for he (by the Spirit and power of life) shall feel Cain, the sacrificer according to the flesh, Ishmael, the seed of Abraham after the flesh, Esau, the first birth, whose mind is in the earth,—he shall feel these, I say, cast out; and Abel, the righteous seed, who lives and sacrifices in the true faith; Isaac, the seed of promise, Jacob, the wrestler with God, in the power and strength of his own Spirit, with the tears and supplications which are from his own life,—he shall feel (I say) this nature, birth, and Spirit raised in him, and his soul in it living to God, and increasing in union and fellowship with him.

Some QUESTIONS answered concerning Blasphemy and Blasphemers.

Quest. 1. What is blasphemy?

Ans. It is the reproaching or speaking ill of the truths or name of God, in any of their appearances, or of them whom he hath chosen to bear his name, or hold forth his truth. To reproach the name or truths of God, as they have been held forth in former ages, or as they are held forth in this age; or to speak evil of the instrument he then chose, or now chooseth and maketh use of to hold them forth,—this is blasphemy: and the Lord will not hold him guiltless who so doth, whatsoever he be.

Quest. 2. In which respect are men most liable to blasphemy? Are they aptest to reproach and speak evil of God's truths, as they have been held forth in former ages, and the instruments by which God then held them forth? or are they apter to reproach and speak evil of the truths of God,

as they are held forth in their age, and the instruments and ministers who then held them forth?

Ans. Men are not so liable to blaspheme the truths (or name) of God, as formerly held forth, or the messengers and ministers of former ages, as the present truth and the present ministry.

Quest. 3. How cometh that about, or why is it so?

Ans. Because the truths of former ages, and the ministry therein, have wrought through the deceit and opposition, which withstood them in their day, and have left a good savor behind them; so that it would be hard and disadvantageous to the evil spirit to endeavor to bring a reproach over them. If men should go about to revile Moses or the prophets of old, Christ or his apostles, who would give an ear to them? Surely very few, if any. But to cry up these and their doctrine, and to endeavor to make the present dispensation of truth appear to men, as if it were different from and contrary to these (of another nature, of another spirit, tending to other ends, and towards the producing of other effects),—this is a very subtle device, and an advantageous way of opposing the present truth and ministry with; and this way the enemy hath taken all along. Moses in his day had enemies and resisters, but after his death we never hear him spoken against; but those that withstood the prophets in after ages, would honor the remembrance of Moses. In Christ's day they would honor both Moses and the prophets; but Christ, and his disciples and apostles, were reproached as blasphemers and deceivers. After that age, Christ and his apostles were generally acknowledged, as well as Moses and the prophets; but yet they that were in the same Spirit, in the same life, in the same nature, have afterwards still been persecuted and opposed by the present age.

Quest. 4. Who are the great blasphemers in every age?

Ans. They which profess truth, but are not in the power and life of that which they profess; and among these, those especially who have had any taste of the power: for if these turn from the power, which it pleased God to give them

some taste of, they are given up by God to delusion, devilishness, subtlety, and enmity, above all others. For as the blasphemy (which I am speaking of) is above truth and the name of Christ, so it is chiefly to be found among those who pretend to his name. Those that have the outward name, knowledge, and talk about the name, about Christ, about the heavenly things,—these blaspheme and reproach those who have and are in the thing itself, who dwell in heaven, and worship in the heavenly place, even in the true tabernacle which God hath pitched, and not man. These bring their knowledge, wisdom, scriptures, experience, observations, and all that ever they can reap and rend, against the present power and life of truth.

Quest. 5. How come men, who pretend to truth, and to seek after it, to run into this grievous and dangerous blasphemy?

Ans. By reason of their not being in that, which demonstrateth the truth in the holy power and nature thereof. They want its light and demonstration, and so understand things out of it; and in this their own misunderstanding turn against that, which should enlighten, sanctify, and preserve them. Now, not being in that (but in another thing), not being in the true Spirit, in the true light, in the true knowledge, in the true sense and understanding, they must needs err and misjudge; and the greater their knowledge, ability, wisdom, and zeal is, the more desperate and dangerous is their path of error, both to themselves and others. Who erred so dangerously in that day, as the Scribes and Pharisees; which by their wisdom, knowledge, and skill in the Scriptures, would dispute against Christ, prove he was not (he could not be) the Messiah, according to the Scriptures (bidding men search the Scriptures, and see if any prophet came out of Galilee, John vii. 52.), judged him, who was indeed the Holy One (who loved righteousness, and hated iniquity) an unholy one, a sinner and companion of sinners, a blasphemer, deceiver, &c.? And in the same spirit, the stricter a man is, and the more he knows, and the more confident he is of his knowledge and skill in the Scriptures,

the more desperately and dangerously will he venture to oppose the appearance of the Spirit and power of the Lord Jesus in this day.

Quest. 6. How come they who have so much literal knowledge of scriptures, and have had a true sense and experience (some of them) of the things of God, to be out of that which demonstrateth the truth?

Ans. By their turning from it, and rejecting it. The Scribes and Pharisees rejected the counsel of God, against themselves. There is but one thing can open the eyes, and the Scribes and Pharisees turned against it, believing that their eyes were opened already, by the light and knowledge which they had received from Moses. Moses, said they, we know God speaks to; but as for this fellow, we know not from whence he is. And just so is it now. Oh that ye could read, whose state it is!

Quest. 7. Why do they turn from it and reject it?

Ans. Because it answers not their expectations. That appearance of Christ in flesh in that day, did not answer the expectations of the Scribes and Pharisees. And this appearance of Christ in his Holy Spirit and power after the apostasy doth not answer the expectations of many now. And so, not appearing as what they look for, as what they have expected, according to their apprehensions and understanding of the Scriptures, they cannot (so standing and believing) wait, but turn from it, and turn the Scriptures against it, as the Scribes and Pharisees turned the Scriptures against that appearance of Christ.

Now, oh that men, that have any desires after truth, might not run into this kind of blasphemy, and so thereby provoke and turn that Spirit and power of life against them, which alone is able to save them! For the Spirit and power of the Lord turneth against the other spirit, in all its devices and transformings, and against them who are joined to that spirit. And as the eye of the Lord is chiefly upon his present ministration of truth in the present age to mind that, to bless that, to appear in that; so his Spirit most turneth against that which opposeth and seeketh to overturn it.

Yea, little do men know what they have lost from God, as to themselves and their own states; and what they are become in his sight, by opposing the present dispensation and ministration of truth; even as little do many know in this day, as the Scribes and Pharisees did in their day, what they brought upon themselves, and others whom they infected (by their false knowledge and wrong expounding and managing of the Scriptures) with a prejudiced spirit against Christ.

The Lord did promise that he would become the Shepherd, and gather his sheep himself, after the cloudy and dark day. He is come to seek out, to gather, to heal, to bind up, to comfort, to preserve, &c. He is known, he is witnessed, he is received; his life, virtue, healing and saving power is felt. Let men reproach and revile it ever so much, yet it is known to be the thing, the pearl, the seed of the kingdom, &c. Yea, and he that receiveth it, and is born of it, knoweth that he is of God, and hath the true nature of life, and true language from God; which that, which knoweth God, heareth; but that which is not of God cannot hear.

A QUESTION concerning Miracles answered.

Quest. IF this be a new dispensation of the life and power of God, even of the preaching of the everlasting gospel again after the apostasy, why is it not accompanied with outward miracles now, as formerly it was? I say *outward* miracles, because it *is* accompanied with inward miracles. For the lame, that could never set step in the path of life, do now walk; the eyes that were blind, are opened, and do now see; the ears that were deaf, have been unstopped, and do now hear; the lepers inwardly, who were all overspread with sin and corruption, have been washed, cleansed, and healed by the pure power; yea, the dead inwardly, have been quickened, raised, turned to him that lives for evermore, have received life from him, and do live in him and

with him. Now, these are mighty things, wonderful miracles, even the substance of the miracles which were wrought under the law, and which Christ himself wrought outwardly. For it was not the outward healing, which is salvation, life, and power chiefly aimed at therein; but to point men by that to the thing which was to work the inward; that they might take notice of it, know it, come to it, and wait upon it, to be made partakers of the inward health and salvation by it. Yet seeing in that day Christ did then please to put forth his power outwardly, to point to and witness of the inward, why doth he not do so now?

Ans. The nature of the present dispensation doth not require it. For the present dispensation of life, is to bring men to the principle of life which is within them (which is the sum and substance of all former dispensations); and to bring them to this, there doth not need any thing of a miraculous nature outwardly; but the witness, demonstration and enlightening of the Spirit inwardly. Now, when the outward law was to be received, then the Lord saw need of outward miracles to confirm it; so also in the prophets' days, while that dispensation held, till towards the coming of Christ. And when Christ came in the body prepared by the Father, it pleased the Lord to confirm, by outward, visible demonstrations of his power in him, that this was he. Likewise afterwards, the apostles having the doctrine concerning that appearance to preach and testify to the world, the Lord was also pleased and saw good to confirm it by miracles. But now there is not any new doctrine to be preached. The doctrine concerning Christ is the same that it was, the very same that the apostles preached. Neither is there any need of confirming it now; for it is generally believed among professors of all sorts; as Christ's birth, preaching, living holily, dying (offering himself up as a sacrifice for sin), rising, ascending, sitting at the right hand of the Father, &c.,—who doubts of these things? But under all this knowledge men hide their sins, their lusts and corruptions, serving not the Lord (not truly fearing, believing in, and obeying him), but his enemies, and are become corrupt

like unto the Heathen; being in words Christians, but as to the holy conversation and power of the endless life, as far from it as the very Heathen. Therefore hath the Lord visited the world in this state, and sent forth what he judged meet for it in this state; to wit, not a ministry to preach over that doctrine, under which the Christian world had corrupted themselves; but to point to the principle of life, wherein is the light and power to discover, lead from, and wash away this corruption. And with this ministry there goeth a power to reach the heart and raise the witness, in all that hear in fear, and in the sense and dread of God; so that the witness presently answers, and the mind is inwardly satisfied, knows the thing, and turns to it. Now, this (and the effect of this) is beyond miracles, and the satisfaction or assurance which they can afford. For miracles leave a dispute in the mind (notwithstanding all the miracles Christ showed, there was yet a dispute and dissatisfaction in the minds of many concerning him). But he that feels the thing itself in the true principle, where the demonstration and certainty of the Spirit's assurance is received; he is past dispute, and is gone a degree, in the nature of things, beyond that satisfaction which miracles can afford. He is out of that state and mind which asketh a sign, or seeketh confirmation by a sign. So that men ought to take heed how they expect or call for miracles now, as the Jews did to Christ for a sign of old; for that is not the temper of mind which this dispensation is to answer, but rather to draw men out from thence into a principle, into the new life and Spirit itself; where fuller demonstrations (of a deeper nature) are given to the soul, than outward miracles are. Feel the power that is revealed, feel the life that is made manifest, let in the light of the day which shines; this will scatter the darkness from thee, and clear up the things of the day unto thee. The pure ministration of power, the pure ministration of life, the light of the everlasting day, is come. Oh! wait the opening of the eye that sees it, and be conceived and brought forth in the womb of it.

Some further QUESTIONS answered, concerning the New Covenant.

Quest. 1. WHAT were those days, after which the New Covenant was to be made?

Ans. They were the days of the law and prophets, the days of the first covenant, the days of God's exercising and making trial of that outward people, the Jews, by his outward and literal covenant. After the full expiring of those days, another covenant was to be made.

Quest. 2. What are the days wherein the new covenant is made?

Ans. They are the days of Christ, the days of his power, the days of the ministration of his Spirit.

Quest. 3. What is the house of Israel and Judah, with which this new covenant is to be made? Is it the Israel and Judah according to the flesh?—the Israel and Judah according to the old covenant, or according to the new?

Ans. When the old covenant is passed away, the consideration of Israel and Judah after the flesh passed away also; and the new covenant is fitted for and made with the new Israel and Judah; so that, as the apostle said, "He is not" (now, according to this covenant) "a Jew, that is one outward; nor is that circumcision, which is outward in the flesh; but he is a Jew, which is one inward," &c. The gospel breaks down the outward consideration between Jew and Gentile, and brings up another consideration in both; so that the promises and blessings are not to either in their old state, but as they are gathered into, and spring up in, the new seed.

Quest. 4. Is this covenant faultless? Doth it mend that which God found amiss in the other? Doth it keep more firmly to him than the other did? Is there no falling away from it?

Ans. Yes, it is faultless. It doth help the defects of the other. It doth keep more firmly to God. There is no falling away from it, by those with whom it is fully made, and

who are established in it. But in the passage and travel, there is danger to the soul which is not faithful and watchful, lest it be drawn from that which gives it right to and entrance into the covenant. For as the beginning is in the faith, and in the obedience, so is the continuance, growth, and progress. Thus the gospel was preached, "He that believeth, and is baptized, shall be saved;" which believing includes not only a beginning to believe, but a going on therein, and continuing to the end. For so is the promise and word of Christ, "He that continueth to the end shall be saved." But if any man draw back from the Lord, from his Spirit, and return into the way of death with the other spirit, the soul of the Lord will have no pleasure in him.

Obj. But then this also is like the first covenant, depending upon the creature, and is defective as the other was.

Ans. No; this covenant doth not depend upon the creature, but upon God's love, mercy, and power, which hath no limits in this covenant, but may extend itself as far and as long as it pleaseth. It dependeth upon the principle of his life, upon the power of his Spirit freely dispensed to the creature; yet the creature that will reap and enjoy this, must come to it in the faith and power which is of the principle, and in the same must abide with it. For God forceth none to come, but draweth and maketh willing; neither doth he force any to stay, but persuadeth and maketh willing to stay. This is the manner of his working in the day of his power. But now, if the soul hearken to the other spirit and his drawings, and depart from the Lord, and will not hearken and be won again, the love and pleasure of the Lord turns from it, even according to the law of this covenant. For there is a law of this covenant, according to the nature of it (according to which the Lord works) as well as there was in the other.

Now, search ye the Scriptures concerning this thing. Is there any promise of salvation, but upon coming to the Son; or to them that come, without abiding? Did not Christ tell his own disciples, that as they were in the vine, in his love, so they must abide there? It was the law his Father gave

him, and the same law he giveth them. It is natural to man to backslide; and in his backsliding from that wherein is the life and virtue, how can he but miss of the life and virtue of it? Therefore, in this covenant, the Lord hath provided that which will heal the backslidings, which will work out all in man freely, which will powerfully preserve him, &c. But he must come to it (he must come to the Son, he must come to the waters), and he must also abide there. Yet this is not required of him to do of himself neither, according to the law and course of the old covenant; but of him in the new ability, which is in the new principle of life, wherein he is daily to receive it: yea, it is with him, and near him; as near him to be daily drawing him into, and preserving him in, life, and within the limits of the covenant, as the tempter is to be drawing him into sinning against the covenant, and so into death.

Quest. 5. What doth God promise to do for the new house of Israel and Judah in this new covenant?

Ans. He promiseth to put his laws into their mind, and to write them in their hearts. (Oh, happy he that knoweth these laws, this mind, this heart, this manner of writing!) He promiseth to be their God, and that they shall be his people. (This covenant is a powerful covenant; it will make so indeed!) He promiseth to become their teacher, and such a teacher as all shall know him, from the least to the greatest, even so as they shall not need to seek out abroad after the knowledge of him. (It is so where this covenant is made, even with the least with whom it is completed; but it is not so where it is only begun, or in some few degrees carried on.) He promiseth to take away that which alone is able to hinder the good things of the covenant; for he will be merciful to their unrighteousness, and their sins and iniquities will he remember no more. This also is witnessed according to the soul's growth in, and receiving into it, the strength of the covenant. For many find sinning against the covenant, and the remembering of their iniquities in their passage; yea, judgment doth continue in the refining time, till that be made to pass away

thereby, which the judgment is to; but in the covenant itself is rest, joy, peace, satisfaction, life, and powerful redemption and righteousness for evermore.

Quest. 6. How is this covenant made, and how doth the soul enter into it, grow up in it, and reap and enjoy the sweet blessings and promises of it?

Ans. It is made in the faith and obedience of the soul to the gospel, to the power of the endless life. It is made according to the promise. The promise is to him that believes and obeys the gospel. There is no other way in it but union with Christ in the faith, from which flows obedience to the holy commands and requirings of his Spirit. All unbelief and disobedience is out of this holy blessed covenant. They are stops in the way, and hinder the soul both from entering into, and from abiding in, the covenant; yea, the gates of hell may easily prevail against them who do not believe, obey, watch, and pray, but enter into the temptations of the enemy, which draw into death, as the motions and requirings of the Spirit lead into life.

A brief Account concerning Silent Meetings; the nature, use, intent, and benefit of them.

This is a great mystery, hid from the eye of man, who is run from the inward life into outward observations. He cannot see either that this is required by the Lord of his people, or any edification therein, or benefit thereby; but to the mind that is drawn inward the thing is plain; and the building up hereby in the life of God, and fellowship one with another therein, is sweetly felt; and precious refreshment from the presence of the Lord received by them, who singly herein wait upon him according to the leadings and requirings of his Holy Spirit. Now, to open the thing a little to the upright-hearted, if the Lord please.

After the mind is in some measure turned to the Lord, his quickenings felt, his seed beginning to arise and spring up in the heart, then the flesh is to be silent before him, and

the soul to wait upon him (and for his further appearings) in that measure of life which is already revealed. Now, this is a great thing to know flesh silenced, to feel the reasoning thoughts and discourses of the fleshly mind stilled, and the wisdom, light, and guidance of God's Spirit waited for. For man is to come into the poverty of self, into the abasedness, into the nothingness, into the silence of his spirit before the Lord; into the putting off of all his knowledge, wisdom, understanding, abilities, all that he is, hath done, or can do, out of this measure of life, into which he is to travel, that he may be clothed and filled with the nature, Spirit, and power of the Lord.

Now, in this measure of life which is of Christ, and in which Christ is, and appears to the soul, there is the power of life and death; power to kill to the flesh, and power to quicken to God; power to cause the soul to cease from its own workings, and power to work in and for the soul what God requires, and what is acceptable in his sight. And in this God is to be waited upon and worshipped continually, both in private and in public, according as his Spirit draws and teaches.

For the Lord requireth of his people not only to worship him apart, but to meet together to worship him, in the seasons, and according to the drawings, of his Spirit: and they that are taught of him, dare not forsake the assembling of themselves together, as the manner of some is; but watch against the temptations and snares, which the enemy lays to deceive them therefrom, and to disturb their sense by, that they might not feel the drawings of the Father thereunto.

And this is the manner of their worship. They are to wait upon the Lord, to meet in the silence of flesh, and to watch for the stirrings of his life, and the breakings forth of his power amongst them. And in the breakings forth of that power they may pray, speak, exhort, rebuke, sing, or mourn, &c. according as the Spirit teaches, requires, and gives utterance. But if the Spirit do not require to speak, and give to utter, then every one is to sit still in his place

(in his heavenly place I mean), feeling his own measure, feeding thereupon, receiving therefrom, into his spirit, what the Lord giveth. Now, in this is edifying, pure edifying, precious edifying; his soul who thus waits, is hereby particularly edified by the Spirit of the Lord at every meeting. And then also there is the life of the whole felt in every vessel that is turned to its measure: insomuch as the warmth of life in each vessel doth not only warm the particular, but they are like a heap of fresh and living coals, warming one another, insomuch as a great strength, freshness, and vigor of life flows into all. And if any be burthened, tempted, buffeted by Satan, bowed down, overborne, languishing, afflicted, distressed, &c., the estate of such is felt in Spirit, and secret cries, or open (as the Lord pleaseth), ascend up to the Lord for them, and they many times find ease and relief, in a few words spoken, or without words, if it be the season of their help and relief with the Lord.

For absolutely silent meetings, wherein there is a resolution not to speak, we know not; but we wait on the Lord, either to feel him in words, or in silence of spirit without words, as he pleaseth. And that which we aim at, and are instructed to by the Spirit of the Lord as to silent meetings, is that the flesh in every one be kept silent, and that there be no building up, but in the Spirit and power of the Lord.

Now, there are several states of people: some feel little of the Lord's presence; but feel temptations and thoughts, with many wanderings and rovings of mind. These are not yet acquainted with the power, or at least know not its dominion, but rather feel dominion of the evil over the good in them. And this is a sore travailing and mournful state, and meetings to such as these (many times) may seem to themselves rather for the worse than for the better. Yet even these, turning, as much as may be, from such things, and cleaving, or at least in truth of heart desiring to cleave, to that which disliketh or witnesseth against them, have acceptance with the Lord herein: and continuing to wait in this trouble and distress (keeping close to meetings, in fear

and subjection to the Lord who requireth it, though with little appearing benefit), do reap a hidden benefit at present, and shall reap a more clear and manifest benefit afterwards, as the Lord wasteth and weareth out that in them, wherein the darkness hath its strength. Now, to evidence that the Lord doth require these silent meetings, or meetings after this manner silent, it may thus appear.

God is to be worshipped in spirit, in his own power and life, and this is at his own disposal. His church is a gathering in the Spirit. If any man speak there, he must speak as the oracle of God, as the vessel out of which God speaks; as the trumpet out of which he gives the sound. Therefore there is to be a waiting in silence till the Spirit of the Lord move to speak, and also give words to speak. For a man is not to speak his own words, or in his own wisdom or time; but the Spirit's words, in the Spirit's wisdom and time, which is when he moves and gives to speak. And seeing the Spirit inwardly nourisheth, when he giveth not to speak words, the inward sense and nourishment is to be waited for, and received as it was given when there are no words. Yea, the ministry of the Spirit and life is more close and immediate when without words, than when with words, as has been often felt, and is faithfully testified by many witnesses. Eye hath not seen, nor ear heard, neither hath entered into the heart of man how and what things God reveals to his children by his Spirit, when they wait upon him in his pure fear, and worship and converse with him in spirit; for then the fountain of the great deep is unsealed, and the everlasting springs surely give up the pure and living water.

LIFE

AND

IMMORTALITY

BROUGHT TO LIGHT THROUGH THE GOSPEL.

BEING

A TRUE DISCOVERY OF THE NATURE AND GROUND OF THE RELIGION AND KINGDOM OF CHRIST;

IN

SEVERAL WEIGHTY QUERIES PROPOUNDED; AND OTHER SERIOUS MATTERS TREATED OF, HIGHLY IMPORTING THE ETERNAL SALVATION OF SOULS.

Written by

ISAAC PENINGTON,

IN THE TIME OF HIS IMPRISONMENT IN READING JAIL.

PREFACE.

THE Gospel is the power of God unto salvation. Oh, blessed is he, who meets with that which powerfully saves! Most men's religion is but a talk and profession of that which they have not; and what will such a kind of religion avail, when it comes to be tried by the piercing fire of the Spirit of burning, and pure (impartial) judgment. Neither circumcision availeth any thing, nor uncircumcision, but a new creature. Alas, how few know that! And yet if any man be in Christ, he is a new creature; old things are passed away, and all things become new there. Who can bear the decision of this trial? For many pretend to be in Christ, and yet they themselves are still in the old nature and spirit. "Be not deceived," saith the apostle, "God is not mocked." Alas, how many are deceived about their religion! Indeed it is impossible for a man not to be deceived, who knoweth not the anointing, nor is taught his religion by the anointing. He is truth and no lie, and he teacheth truth and no lie; but men's apprehensions and conceivings upon the Holy Scriptures and mysteries of God's kingdom are but like themselves, empty and vain. Oh that men could see with the true eye, hear with the true ear, understand with the true heart! Then might they know indeed, and come to witness the Ethiopian skin washed, and the leopard spots changed; but till then, they may change from one opinion to another, and from one profession and way of religion to another, and yet in nature, spirit, mind, and heart, yea, and in conversation also (as to the substance thereof), remain still one and the same. And what will become of men, whose hope is in their religion, in their knowledge of Christ, in their faith, in their worship, &c., if all these, when they come to be tried, shall be found wanting of the true nature and virtue, and condemned by the Lord for dead and dry!

Oh, that men knew what should be yoked down, what should be turned from and denied, how gloriously and takingly soever it appears! "All flesh is grass;" all fleshly knowledge and religion must pass away. That which the earthly man can comprehend in his understanding, is but the outward, the fleshly part of religion; the spiritual knowledge, the living knowledge, is reserved for and given to the spiritual capacity and understanding, which the children of the Most High receive in the new birth, and holy begetting of life.

Here are some queries, held forth in love to thee, reader, to bring thee into a true sense in many weighty matters. They are not of a confounding (unless it be to that part which is not to know), but of an opening nature; they were sweet to my taste, which (as in God's presence, and by the virtue of his life and Spirit flowing in me) relished the things queried of. I desire they may be profitable to thee also, and that thou mayest witness the guidance of God's Spirit, leading thee into, and giving thee faithfully to walk in, the way that leads to eternal rest. For our days in this world are but for a moment, and then we must be judged, and disposed of by the Lord, for ever; each person according to the nature and spirit he is of, "and according to the deeds done in the body, whether they have been good or evil." The Lord give thee so to consider thy ways, that thou mayst apply thy heart to true wisdom; which consists in fearing of God, and departing from evil; which the least child, that is taught of God, learns; and those that are grown up in holiness and righteousness, are skilful and perfect in; so that they cannot do any thing against the truth, but in and for the truth.

There are also questions answered; one about preaching the gospel after the apostasy, another about the reason of God's not teaching others what it pleaseth him to teach us; and the way of his teaching us. There is likewise somewhat concerning the threefold appearance of Christ, and touching Mount Sinai, from whence the law of the letter was given; and Mount Zion, from whence the law of the

Spirit goes forth; as likewise concerning the temple and sacrifice under the gospel, and of the way to know one's election, and to obtain full assurance thereof, &c. All these sprang from life in my heart, for thy sake who breathest after the Lord, and after his pure way and holy path of life, and who readest in humility, fear, and uprightness; and my prayers to the God of my life go along with them, that thy heart may be opened by him, in the reading of them, and that thou mayest have the sense of them in the shinings of his light in thine own heart, whose work it is to cause it to shine out of the darkness; that his glorious gospel may not be hid from the sons of men; but, through the virtue, power, and operation of the Spirit of truth (which first convinceth of sin, and then leadeth out of it, into that which is pure and holy) they may come to be acquainted with the mystery of life, which hath been hid from ages and generations, but is now made manifest to God's children and sanctified ones; which being made manifest to them, is revealed and known to be Christ in them, the hope of glory. The Lord grant thou mayest know and experience him to be so to thee and in thee. Amen.

A

FEW WORDS IN GENERAL,

TO THOSE THAT DESIRE THE

KNOWLEDGE OF THE TRUE GOD.

The Inspiration of the Almighty giveth Understanding.

We know that the Son of God is come, and hath given us an Understanding, that we may know him that is True.

It is a great matter to receive an understanding from the Lord; which until a man doth, his knowledge is neither true, living, nor saving.

Now, he that would receive an understanding from the Lord, must wait to know the beginnings of the new and holy understanding; and what that understanding and knowledge is, which stands in the way thereof, and how to part therewith: and then he must faithfully lose and part with it for the other; which is pure, true, and heavenly.

And when a man hath received an understanding from the Lord, then he may weigh, consider, and come to know things aright: but till then, deceit will lodge in his heart, and have power over him; and his very wisdom and knowledge will pervert him, and turn him aside from the way of life and truth. The wise professing Jews were hindered from owning the Messiah, by the very knowledge which they had gathered and comprehended out of the letter of the Scriptures.

But if a man hath received an understanding from the Lord in measure, yet it is a hard matter to keep that understanding; and he must lie very low and humble, who so doth. Oh, what a continual watch hath my soul had (and

still hath) against that part wherein my religion formerly stood! For though the Lord had reached to the pure seed of life in me, and had quickened my soul thereby; yet I knew not how to turn to the seed, and abide in the seed, and to hold my knowledge and life there; but was still striving to live and know (and comprehend and practise) in a part above the seed; and there the enemy was still too hard for me, and did often deprive me of the benefit or right use of what the Lord had wrought in me, and freely bestowed upon me.

Alas, who can understand this voice! Surely it is very hard for any so to do, but such who have had some sensible and lively experience thereof in themselves; but for want of this knowledge, sense, and experience, many are deeply deceived concerning the Lord Jesus Christ, and the state of their own souls, concerning faith in him, love to him, pardon of sin, and justification in and through him; regeneration and sanctification by his Spirit; and concerning walking in the way of holiness, and obeying his commands; and so err in heart exceedingly (both in doctrine and practice) concerning the weighty things which appertain to salvation.

Now, I having erred in time past in my former professions, and been deeply perplexed and distressed, through my erring from the holy seed, Spirit, and power of life; bear with me! bear with me! yea, I say again, bear with me, if I pity others, and sincerely desire that their eyes may be opened to see the pure, living, holy, undefiled way, in which no defiled spirit can walk; but a man must be truly made alive, and truly cleansed in mind and spirit, before he can walk in this way. Now, if we experimentally, most tenderly, and in true love, witness, from the God of life and salvation, where the life of the Lord Jesus Christ, and the cleansing of his blood and Spirit is met with, and that according to the plain testimony of the Scriptures, why are ye offended with us for our love, and for telling you the truth, as the Lord hath opened our eyes, and taught us to see and read it in the Scriptures of truth, and as we have experimentally found it in Jesus?

Well! the Lord knoweth how we are many times mourning and praying for you, while ye are reviling and backbiting us; for we know the way and course of that spirit wherein ye oppose us. And, oh that ye yourselves also did know what spirit it is, which thus acts you! For then, surely, ye would confess it to be the very same which opposed Christ in the days of his flesh, having only a different cover and way of appearance; that, crying him up as to come; this, as already come; but both denying him who is the Messiah. For in that ye deny his Spirit, life, appearance, and power in the least of his, ye deny him. Oh that ye could feel the tender bowels, truth of heart, and true understanding from God's Holy Spirit, wherein this is written! Oh that ye could rightly distinguish between the precious and the vile; and not call that vile, which in God's sight is precious; nor that precious, which in God's sight is vile. Ye must feel the holy seed, the living of God, judge in you; and ye judge only in that, or ye will err in judging according to the appearance, and not judge the righteous judgment.

I. P.

Reading Jail, 26th of the Third Month, 1671.

LIFE AND IMMORTALITY, &C.

I. Some QUERIES concerning the state of the Church as it was in the Apostles' days, and was to be afterwards.

Query 1. WAS not the church exceeding beautiful, and in heavenly glory, in the days of the apostles? Did she only travail after life and glory? Did she not also bring forth? Did she not witness the kingdom come, the power come, the eternal life come? And did she not partake thereof, and dwell therein? Was she not a woman clothed with the sun, and the moon under her feet, and crowned with a crown of twelve stars? Yea, did she not bring forth the man-child,

which was to rule all nations with a rod of iron? Who can read this state, who is not in some measure a partaker of the same glory?

Query 2. Was not this heaven afterwards wrapped up, rolled up; and did not this glory pass away? Did not the great red dragon fight with the woman? And did she not fly into the wilderness, and was not the man-child caught up to God? And did not the remnant of her seed (who had the testimony of Jesus, and who kept his commandments) testify and prophesy in sackcloth? Read the xith and xiith chapters of the Revelations.

Qurey 3. Upon the flight of the true church into the wilderness (when she was thus gone out of sight) did not the false church start up; which made a glorious and taking appearance in the world, to the eye of man's wisdom? Did not she sit upon a scarlet-colored beast (wise and strong) having seven heads, and ten horns? Was she not arrayed in purple and scarlet color, and decked with gold and precious stones, and pearls, having a golden cup in her hand, making the kings, nations, and inhabitants of the earth drunk with the wine of her fornication? What do those things mean? What did the wisdom of God thus describe her for?

Query 4. What did the true church carry into the wilderness with her, and what did she leave behind her? Did not the temple, the altar, and the true worshippers go along with her? Did not the Gentiles, such as were not true Jews, such as could not come into the temple (but only into the outward court, and worship there), did not these stay behind? And had not these Gentiles henceforth (from the true church's flight into the wilderness) the outward court given to them, that they might make use of it, and worship in it, as much as they would? The virtue, the life, the power, the Spirit, being taken away, and removed with the true church, which fled into the wilderness, what did God regard the outward? "Leave it out of my measure," saith the Lord, "and give it to the Gentiles." Rev. xi. 2.

Query 5. What is the cup, the golden cup, which this

false church hath in her hand, wherein are sorceries and witchcrafts, wherewith she bewitcheth people, and maketh them drunk? Is it not a glorious appearance of things without the true life and power? doctrines concerning God, doctrines concerning Christ, doctrines concerning worship, doctrines concerning sanctity, &c.? Yea, but the Spirit, the life, the power, that was in the apostles' days, is wanting. What remains of these is to be found with the true church in the wilderness (the blood of whose seed she drinks), not with her.

Query 6. What will become of this great woman in the end; this rich, this glorious church? Shall she continue for ever? Shall she sit as a queen for ever, and never see sorrow? Shall the true church never come out of the wilderness, to be restored to her beauty and glory again? Nay, nay; in one day shall her plagues come,—death and mourning and famine. It is true, she is wise and strong (and the beast also, on which she sits and rides, who is able to make war with? saith man's wisdom); but wiser and stronger is the Lord God Almighty, who judgeth her, and who is taking and will take to him his great power, wherewith he will thunder against her, until he hath brought her down, and her flesh be utterly burnt with fire.

Query 7. What shall become of those who drink of her cup, and who believe and worship as she teacheth? Shall they not all drink of the wine of the cup of the wrath of God Almighty, poured out without mixture? Shall they not partake of her dreadful plagues, in the hour of her judgment? Read Rev. xiv. 9, 10, 11. and chap. xviii. For these things are to come to pass as certainly as they were foretold; and when they do come to pass, blessed shall the saints be who have suffered with patience, keeping the commandments and the faith of Jesus; and woe will be to them who have persecuted them, and drunk their blood. Read the xiiith, xivth, xviith, and xixth chapters of the Revelations, which signify of and testify to these things.

Now, whereas many say, that the book of the Revelations is such a mystical book that it is not to be understood; to

what end then was it written? It was the revelation of Jesus Christ, which God gave unto him, to show unto his servants things which must shortly come to pass, chap. i. 1. and would Christ give them forth in such words as could not be understood? Again, it is said, ver. 5. Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein; for the time is at hand. How can any be blessed in reading, or how can any keep what is written therein, without understanding the things contained in it? How can any follow the true church into the wilderness, or avoid being taken with the golden cup of fornications of the false church, or refuse the mark of the beast (that he take it neither on his forehead nor hand, nor have the name of the beast upon him, nor so much as the number of his name), unless he truly and rightly understand these warnings and descriptions of the Holy Spirit of God, given forth in the book, to preserve in the way of truth, in the way of life (though through great sufferings and tribulations), out of the way of spiritual whoredom and death? For mystical Babylon, the nations of the earth and great ones (generally) commit fornication with. Rev. xvii. 2. and xviii. 3. Indeed this book is a mystery to man's wisdom; for it was not given to the wisdom of this world, but is hid from that; but God gave it to Christ to give to his servants; and it is not a mystery (but opened and revealed by the Father's Spirit) to the children of the true wisdom, who are instructed and taught of God to escape the bed of whoredom and spiritual fornication, which the earthly wisdom (in the wisest men of this world) is entangled in.

II. Some QUERIES on Chap. xxix. and xxx. of Deut. compared with Rom. x.

Query 1. DID not God command Moses to make a covenant with the children of Israel in the land of Moab, besides the covenant he made with them in Horeb? Deut. xxix. 1.

Query 2. What was this covenant? Was it of the same nature with the former, or was it of a different nature? Was not the former the covenant of the law? And was not this the covenant of the gospel? Did not this covenant contain the promise of circumcising the heart? Deut. xxx. 6. Whereas, under the other covenant, notwithstanding all the temptations, signs, and miracles which they had seen in Egypt, and in the wilderness, about the space of forty years; yet the Lord had not given them a heart to perceive, and eyes to see, and ears to hear, unto that day. But Moses and Aaron, with Caleb and Joshua, who knew and partook of the other covenant, they were of a better spirit, and understood the leadings and commands of God, and followed after him.

Query 3. Had the Jews minded this covenant, might they not have been able to keep the other also? Did any fail in sacrifices, or outward obedience to the law, who kept to this covenant? What a holy man was Samuel, who did not so much as err in government, but could plead with the people, Whose ox or ass have I taken, or whom have I defrauded or oppressed? Zacharias, and Elizabeth his wife, walked in all the commandments and ordinances of the Lord blameless. And so the children of God in the gospel, who have a new heart, and a new spirit, and walk not after the flesh, but after the Spirit and law of life in Christ Jesus, they also fulfil the righteousness of the law declared in the letter. Rom. viii. 4.

Query 4. What is the commandment of this covenant, and where is it written? The commandments of the other covenant are written in the law of Moses, and in tables of stone; but where is this commandment written, or where is it to be found? Is it in heaven above, to be fetched down from thence; or is it beyond the sea, &c.? Nay, is it not very nigh? Is not the Word of this commandment nigh in the mouth and in the heart? And is it not there placed by the Lord for this very end, that men might hear it and do it?

Query 5. Was not this the Word or commandment of life and good, or of death and evil to the Jews? See chap. xxx.

14, 15. And is it not so also to mankind? He that hears and obeys the Word of this commandment, doth he not live and partake of good? He that disobeys it, doth he not die, and undergo wrath and evil, tribulation and anguish upon his soul from the hand of the Lord, either poured out upon him at present, or treasured up for him against hereafter? Read Rom. ii. 5, 6, &c.

Query 6. Was not this other covenant, this second covenant, this new covenant, which God bid Moses make with them then, the same which God makes with believers in the days of the gospel? The old covenant had been made with the Jews before; was not this the new? They had had the law in the letter before, wherein the commandment was afar off; but is not the commandment of the new covenant (the law of the Spirit of life) nigh? And had not the people of the Jews the Spirit of the Lord nigh to instruct them, by virtue of this covenant? That they had so, is plain, Nehem. ix. 20. and Isa. lxiii. 10.; but whether they had the Spirit nigh to them by virtue of the old covenant, or by virtue of the new (which Moses was appointed by God to make with them, as is afore expressed), let the wise in heart consider. And whether the tender mercies which God all along expressed to them (as is mentioned Isa. lxiii. 7.) were by virtue of that covenant wherein God had continual advantages and provocations against them, or by virtue of this covenant, from which mercy and redemption is continually springing freely towards the Israel of God?

Query 7. Whether the Word of faith which the apostles preached, was not the same Word nigh in the mouth and heart which Moses preached? Is not the Word of life, the Word of faith, the Word of the new covenant, one and the same thing in all ages and generations? Indeed there are outward sayings and testimonies after divers manners; but Christ is the same yesterday, to-day, and for ever. And the commandment of life in the mouth and heart changeth not, but is always one and the same.

Query 8. What is the justification under this covenant; or what is that which God hath an eye to in justifying any

person here? Is it not the obedience of faith? What doth God condemn but unbelief? And will he not justify faith? For faith flows from life, and life from Christ. So that, indeed, here the holy root makes all that are of it holy, and the righteous root makes all that are of it righteous; and he that doth righteousness is righteous, even as he is righteous. 1 John iii. 7. And Christ is here, indeed, made unto the soul that thus receives him and obeys him as the Word and commandment of life,—I say, he is, indeed, made unto such a one of God wisdom, righteousness, sanctification, and redemption; and blessed are they that do not mistake about this, but come truly to witness it.

III. Some Queries concerning destruction and salvation.

Query 1. WHETHER there be not somewhat which destroys, which hath the nature of death and destruction in it, and which leaveneth with death and destruction, as it is let in and received?

Query 2. Whether there be not somewhat also which saves, which hath the nature of life and salvation in it, and which leaveneth with life and salvation, as it is let in and received?

Query 3. Whether that which destroys be not near, and whether that which saves be not near also? (Doth not Christ stand at the door and knock? And may not he be heard and let in? See Rev. iii. 20.)

Query 4. Whether this, which is so near, and so able to save, was not that which saved in all ages and generations, even before Christ appeared in a body of flesh, and the shedding his blood?

Query 5. Whether, after Christ appeared in a body of flesh, and shedding his blood, any can be saved thereby, or by any believing on Christ whatsoever, without letting in or receiving that life and power which saves? Be not deceived; God is not mocked. He that believeth in the

power which raised our Lord Jesus Christ from the dead, and is subject to the power, shall be redeemed and saved thereby. For death came by the soul's separation from the power which gave life, and Christ saves by bringing to the power again; so that he that would indeed be saved by Christ, must believe in God through him, and feel the power which redeems. But let a man believe ever so much concerning God and Christ, until he feel this, and be changed by the virtue and operation of this, he cannot be saved, but is still in his sins, and under condemnation and wrath, because of sin, whatever he thinks of himself.

Query 6. Whether Christ was not the same yesterday, to-day, and for ever; even before he took up the body of flesh, while he was in the body, after he laid down the body, and after he took it up again and appeared in it to his disciples?

Query 7. Whether Christ, where he inwardly and spiritually appears and is received, doth not discover, shake, dissettle, and remove that nature which cannot receive the law, and so bring up and bring forth the heavenly seed, which was afore the law (which is appointed by God for a generation to himself), which always doth the will of him who quickens it, and who fills it with life and power from on high?

IV. Some Queries on Coloss. i. 27, 28, 29. (Observe, that in ver. 27. whereas it is in our common Translation rendered, This Mystery among the Gentiles; it is in some other Translations rendered, This Mystery in the Gentiles; and so it is in the Greek.)

Query 1. Whether there be not a mystery of light, a mystery of life; somewhat of a true light hidden, somewhat of true life hidden in the Gentiles? Whatsoever makes manifest, is light, saith the apostle. Ephes. v. 13, 14. And that which may be known of God, is manifest in them. Rom. i. Is there not somewhat in the Gentiles, which in some measure discovers somewhat contrary to God in them,

and is many times working in their minds against it? Is not this of a precious nature? and hath it not precious virtue and power in it, though it be little took notice of by them?

Query 2. Do not the saints know what this mystery is? Do they not know what is the riches and glory of it? Indeed it hath been hid from ages and generations, so that they knew it not; but is it hid from the saints also in the day of the gospel? is it not revealed in them and to them?

Query 3. What is this mystery in them in whom it is revealed? Is it not Christ in them? Is it not the hope of glory in them? Do they not know it to be Christ? Do they not know it to be the hope of glory? Who can damp the faith, or darken the knowledge, of those who feel the mystery of life revealed in them? who feel Christ (the hope of glory) living, dwelling, and reigning in the authority and power of the Father, in their own hearts?

Query 4. Did not the apostles preach this mystery? Did they not preach the word of faith within in the heart? the kingdom within? Christ, the hope of glory, within? Did they not preach this message of the gospel (which they had from Christ to carry to men), that "God is light, and in him is no darkness at all"? And did they not preach it to this very end, to turn men, and bring men from the darkness within to the light within, that in it they might have union and fellowship with God, who is light? Can any have fellowship with God, who is light, but as his spirit is brought out of the inward darkness into the inward light?

Query 5. What did the apostle Paul, and the other apostles aim at, in their warning men, and teaching them in all wisdom? Was it not to perfect the work of God in them, and that they might present every man perfect in Christ Jesus?

Query 6. Did not the grace and power of God go along with the apostles, and work in them mightily to this end, even for the perfecting the saints? And the grace and power of God, working mightily against sin and the power of Satan, is it not able to conquer Satan, and to make him

fall like lightning, and to trample him under feet? Consider ver. 19. and 2 Thess. i. 11, 12.

Query 7. Did the apostles ever preach such a doctrine, that no man could be perfected in this life; but man must always (every day) be committing sin? Nay, did they not speak wisdom among them that were perfect, and say, Let as many of us as be perfect, be thus minded? Did they not distinguish between the weak, and between the strong and perfect? Do they not speak of some that had overcome the wicked one, and were born of God, and did not sin? It is a precious thing to feel the power of God regenerating the mind; but it is much more precious to witness it regenerated. But that state none know but they that are in it; but this is most certain, that sin is shut out of it, and that all things are new there.

Query 8. Will the mystery of life, where it is received and turned to, ever cease working against the mystery of death, until it hath wrought it out of the mind? Shall judgment never be brought forth unto victory over sin in the heart? Shall there never be pure and full communion with the Lord here in this world, without the interruption of sin? "These things," saith John, "I write to you, that your joy may be full." Shall the joy never be full in any? How can the joy be full, where sin hath power, and breaks in upon the soul, and prevaileth upon the mind, even to the committing of it daily? The soul that is weary of sin, and grieved at its grieving God's Spirit thereby, can never come to full union and fellowship with the Lord, nor to have its joy full, while it doth that which grieves God's Spirit; for it is impossible but it should grieve the soul also, and weaken its joy and rejoicing in the Lord.

V. Some Queries concerning the Way of Life, and Mystery of the Gospel.

Query 1. Is not the way of life, the way of holiness, the way of truth, the way of peace, one and the same in all ages

and generations? Was there ever, or shall there ever be another than that which was from the beginning?

Query 2. Is not this way a pure way, a clean way? Can any impure thing walk in it? Is not the gate strait, and the way narrow, that leadeth unto life? Is it easy finding it, or is it easy entering into it, and walking in it? Doth not the corruption and unholiness of the hearts of many, hinder them from walking in the holy way of life and peace?

Query 3. Is not this way a mystery? Can any learn it, but those whose eyes are opened by the Lord, and to whom the mystery is revealed by him? Can any discern or understand it, but the children of the pure, heavenly wisdom, whom the Lord teacheth, and whose eyes he openeth, to see and justify it in every age?

Query 4. Is not the whole vision of God, the whole vision of life, the whole vision of peace, a book sealed to all sorts (both learned and unlearned in every age and generation), but those to whom the Lord unseals it?

Query 5. May not such as are not at all acquainted with the mystery of godliness, the mystery of life, the mystery of redemption, read what the Scriptures say concerning these things, and get a great deal of knowledge, from the letter of the Scriptures, into their minds, and be able to raise doctrines, reasons, uses, &c., and back all by scriptures very plentifully? But are not those who teach not from the mystery of life, and gift of the Spirit, but only what they have gathered and formed from the letter,—I say, are not such blind leaders of the blind? and is it possible but that they themselves, and such as follow them, should fall into the ditch? For it is only the mystery of life and redemption (not a literal knowledge and wisdom, though with an endeavor to practise according thereto) which preserves out of the ditch. Oh that this were duly considered of! for it is tenderly and weightily proposed.

Query 6. What is the knowledge of Christ which saves? Is it a knowledge of him after the letter, or a knowledge of him in the Spirit and power of the endless life? Can he be

known truly, livingly, and savingly, without the Father's revealing him in man? Or can any truly call him Lord, but they that are first taught by the Father to discern his spiritual and heavenly glory, and to receive him and bow to him in Spirit?

Query 7. What is it to kiss the Son? Can any do so, but those who discern and receive the light of his Spirit?

Query 8. Can any truly know the Father, unless the Son reveal him? or can any know the Son, unless the Father reveal him? I know men may get notions out of the Scriptures concerning God the Father and his Son; but can they get true knowledge of either without the inspiration of the Almighty, which giveth understanding?

Query 9. Can any person fear God, and depart from evil, anywhere upon the face of the earth, without some visit of the Lord Jesus Christ to his soul, and without receiving somewhat of life and power from him? He is the wisdom of God, he can teach this; but can any else teach it? If none else can teach it, then he that learned it must needs learn it of him. Is not this, to wit, to fear God, and depart from evil, the path of wisdom, which is hid from all living, but such as are taught by Christ, who is the wisdom of God? Read Job xxviii. 12. to the end of the chapter, and consider. For doth not the Spirit of Christ, which convinceth of sin, reach to all men, and minister to all men, inwardly and spiritually, in some days of instruction about fearing God, and departing from evil?

Query 10. Can any be acquainted with the fear of God, and be sensible of the hour of his judgment, and give glory to him, and worship him, but they must know and receive the everlasting gospel? They that are sent to preach this after the apostasy, are they not sent to preach it as the everlasting gospel? Read Rev. xiv. 6, 7. and consider. For come to life and power in any doctrine, which Christ sends his messengers to preach towards the salvation of men's souls, a man comes to the gospel presently; but read and assent to, and practise all the things, as well as men can, related in the Scriptures, without the life and power, and so

acknowledge and believe all that is said concerning Christ; yet for all this, and in the midst of all this, a man may miss of the gospel; for the gospel is a hidden mystery of the life and power, see Col. i. 26, 27.

Query 11. Is not the message of the gospel, That God is light, and in him is no darkness at all? Doth not the Spirit of Christ preach this, more or less, to all people under heaven? Yea, is not the gospel preached in every creature, and hid in those that are lost, whom the god of this world hath blinded? For is not the Spirit of God, in some measure, everywhere convincing men of sin, and drawing them out of darkness into the sense and obedience of light? And will not this be the general and universal condemnation of the world, that they did not bring their deeds to the light, but turned from it and hated it, loving the darkness more than it, because their deeds were evil, and they had not a mind to part with them, but to remain and abide in them?

Alas! alas! men should pass through the knowledge of things after the letter, into the knowledge of things after the Spirit and power of the endless life; but instead thereof, men stick in their apprehensions of the letter: and if any man be taught of God, and have the things of his kingdom, and the mystery of the Scriptures, revealed to him in the Spirit, and so signify of them in the words which God's wisdom teacheth; yet so, men know them not, but oppose and resist the ministration of life and power in their day and generation! And this will be bitterness in the latter end, even as bitter to the professors of this age, as the former denying of Christ's appearance in the flesh was to the professors of that age.

VI. Some Queries concerning Righteousness or Justification.

Query 1. Is there not a new covenant under the gospel, as well as there was an old covenant under the law?

Query 2. What did the old covenant require? Did it not

require obedience to the law of Moses? What doth the new covenant require? Doth it not require faith in Christ, and obedience to his Spirit? Doth it not require faith in the grace, and obedience to the grace which bringeth salvation, teaching to deny ungodliness and worldly lusts, &c.?

Query 3. What is the righteousness or justification in the old covenant? What doth God justify in the old covenant? Doth he not justify the obedience thereto, and condemn all disobedience? What is the righteousness or justification of the new covenant? What doth God justify in men under the new covenant? Doth he not justify their faith in Christ, and their obedience to the law of his Spirit? Is not whatsoever is not of faith sin, and condemned; and whatsoever is of faith holy, and justified?

Query 4. What is faith? Is it not the gift of God? What is obedience? Doth it not flow from faith? Is it not performed by the power and in the newness of the Spirit? and is not that justifiable, and always justified in the sight of God? Doth it not spring from the new tree, from the holy root of life in the heart? And whatsoever springs therefrom, is it not holy and righteous? And is not whatsoever is truly holy and righteous justified and accounted righteous by the holy and righteous God?

Query 5. To what end was Christ made under the law, and did fulfil the righteousness of the law? Was it not that he might accomplish and fulfil that righteousness, and so make way for the bringing in of the everlasting righteousness, even of the righteousness of his own nature and Spirit, which is everlasting? Is not this the righteousness which the children of the new covenant experience in the new and living way? Is not this far beyond the righteousness of the law, if they could fulfil it ever so exactly from the letter? For I feel a vast difference between that righteousness which would belong to me from the law, and the righteousness which flows into my heart from the nature and Spirit of Christ revealed in me, and which floweth up in me from my union with him: for this is absolutely a righteousness of another nature, of another kind, of another root.

Query 6. If Christ's fulfilling the law of Moses, the law of the first covenant, were imputed to us as our righteousness, and we justified in the sight of God thereby, were not then our righteousness the righteousness of the first covenant in nature, and our justification a justification by the righteousness of the first covenant? For Christ was made under the law, made under the first covenant, and fulfilled the righteousness of the first covenant; so that if that be imputed to us for righteousness, then the righteousness of the first covenant is imputed to us for righteousness, and is our righteousness.

Query 7. Was not faith imputed to Abraham for righteousness? What was his righteousness? Was it not the faith which he had from Christ, whereby and wherewith he believed God? Is not faith of the nature of Christ? Is not true faith justified for ever, and doth it not justify him in whom it is found? And doth not gospel obedience flow from faith? and hath it not of the nature of faith in it? Oh, how pure and precious was it in the eye of God, that Abraham reasoned not, consulted not with flesh and blood, but retired into faith in the pure power! "He believed God," say the Scriptures, "and it was accounted to him for righteousness:" and shall it not be imputed to us also, if we have the same faith, and believe in the same power?

VII. Some Queries about being under the Law, and being under Grace.

Query 1. WHETHER they that have received the Spirit of grace, and are under the Spirit of grace; I say, whether they are under the law also, or witness freedom therefrom?

Query 2. What is the law? Is it not a ministration of death, of bondage, of condemnation? What is the Spirit of the Lord, the Spirit of grace? Is it not a Spirit of life, a Spirit of liberty, a Spirit that frees from bondage? They that have received it, and are in subjection to it, do they not

partake of its liberty, and through it come into dominion over sin and death?

Query 3. Is the law to the righteous or the unrighteous? Whom was it made for? He that cometh into the holy and righteous nature of the seed, doth he not come from under the law? Doth he not come into the nature, state, and spirit, which is free from the law?

Query 4. What is it to come through the law into the liberty and redemption of sons? What is it to know the seed free in the particular, and to come into the freedom of the seed? Doth not the Son make free, the Truth of God make free, all that come to it, and dwell in it? and are not they that are made free by it, free indeed? O Zion! thy children are all free-born! Jerusalem, which is above, is free, which is the mother of us all; and she bringeth forth none but free children. They that dwell in the height of notion, they are not free; but they that dwell in the power of life, know that which makes free, and witness freedom by it.

VIII. Some Queries for the Professors of Christianity to consider of, and try their States by. For it is good for every one to know and understand his Estate aright (what it is in the sight of the Lord), and not to be mistaken in a Matter of so great Concernment.

Query 1. Is thy spirit, heart, mind, soul, and body, a temple for God to dwell in? Who dwells in thy heart? Doth the Holy Spirit, or the unclean spirit? Is that dislodged and purged out of thee, with which God will not dwell? Is that discovered and taken away, in which the wicked one dwelleth? O Jerusalem! wash thine heart from wickedness; how long shall thy vain thoughts lodge within thee! O Jerusalem! wilt thou not be made clean? When shall it once be? Is not forbearing to touch every unclean thing, and cleansing from all filthiness of flesh and spirit, more

necessary to the state of a son and daughter of the Most High than most people are aware of? Read 2 Cor. vi. 16, 17. and chap. vii. 1.

Query 2. Is Christ revealed in thee? Doth God dwell anywhere, in any heart, but where Christ is, but where he is inwardly and spiritually revealed? "Know ye not that Christ is in you, except ye be reprobates?" And can any know Christ in them, who have not had him revealed there by the Father? Almost all sorts of pretenders to Christ own him as spoken of without; but the true Christian witnesseth him revealed within: for it pleaseth the Father to reveal the Son in such; and none can be truly ingrafted into Christ, but as Christ is in some measure made manifest within.

Query 3. How dost thou confess Jesus to be the Lord? Is it by notions from the letter, or by feeling his Spirit and power revealed within, and thy heart made subject to his Spirit and power inwardly revealed? For there is a confessing Christ in and by the Spirit, and a confessing him without the Spirit, according as men can read, conceive, and apprehend of him from the letter. Consider which of these thine is.

Query 4. Art thou come out of the apostasy and spirit of darkness, into the light and Spirit of Christ? What was the apostasy from? Was it not from the Spirit, from the anointing? Wherein did it consist? Did it consist in holding a knowledge of Christ, and form of godliness out of the power? Art thou returned to the anointing,—to the Holy Spirit of the Father? Hast thou received it? Dost thou live and walk in it, and not fulfil the lusts of the flesh?

Query 5. Dost thou know the tree of righteousness, and the tree of unrighteousness, inwardly? Hast thou felt the axe laid to the root of the corrupt tree, and it cut down; and the holy plant of God (the plant of his renown) planted in thy heart, and bringing forth fruit to him? Can the fruit ever become good in thee till the tree be made good? Can the corrupt tree ever bring forth the holy fruit of righteousness to the Lord? Oh, mind thy growth! I mean, from

what thou growest, and from what thy fruit proceedeth: for all the knowledge, faith, love, zeal, practices, &c. which proceed not from the renewed Spirit and nature, are not the good fruit which God calls for and accepts; but the denying the least custom or fashion of this world, from a renewed nature, and from the drawings and teachings of God's Spirit, is good fruit, and accepted by him.

Query 6. Can any be redeemed to God, but by his judgment and righteousness revealed in them? Is the soul redeemed from its enemies, while its enemies remain in strength, and have the dominion over it? Where grace is received, and the soul taught by it and subject to it, doth it not break the dominion of sin? As the spirit of judgment and burning is felt in any heart, doth it not cut down and burn up sin there? And as the righteous Spirit is turned to, is not his righteous nature received, and doth not the holy and righteous seed spring up in the heart? and as it springeth up, doth it not redeem and deliver that which is joined to it? Can any be redeemed by a righteousness at a distance, without partaking of the new, and holy, and righteous image of the Son? And he that is righteous in measure, he may do righteousness: but no man can do righteousness, until he become righteous, by being joined to, changed by, and in some measure brought forth a new plant to God, in the new, righteous, and holy seed. See 1 John iii. 7.

Query 7. Do ye indeed know the new covenant? Was it ever inwardly revealed in you? Do ye know the difference between reading the holy directions given forth in the Scriptures, and so getting them into your minds and practising them as well as you can,—I say, do ye know the difference between this and God's writing them in your hearts, and causing you to walk in his ways? Do ye know the difference between reading in the letter and in the Spirit; and between walking according to the oldness of the letter, and according to the newness of the Spirit? Oh that ye might not be deceived about these things, but might know the truth as it is in Jesus, and come into fellowship with us therein! For truly our fellowship is with the Father and

the Son, in that which changeth not, but is one and the same for ever: yea, the Lord our God hath redeemed us out of all changeable ways, religions, and worships, into the one pure way of life, and into the worship in the one Spirit and truth, which changeth not, but is still what it was, even one and the same before the law of Moses, or writings of the prophets, all the time of the law, while Christ was in the flesh, afterwards when he was revealed in Spirit, and all the time of the apostasy, and after the apostasy, and so for ever.

IX. A Question answered about preaching the Gospel after the Apostasy.

Quest. WHY doth God after the apostasy send an angel to preach the everlasting gospel, after a manner different from what it was preached before the apostasy? How was it preached before the apostasy? Was it not preached thus, That in Christ alone is remission of sins, and salvation through faith in his blood? How is it to be preached after the apostasy? Is not an angel from God sent to preach it thus: Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and the fountains of waters? Is this the same gospel that was preached before? How different is the sound thereof! Surely this would seem not the same, but rather another gospel, to any man who is not taught of God, and hath not received of him the true understanding to observe and discern the nature of things.

Ans. The gospel is the same in substance, though differing in sound and manner of appearance; and they that judge not according to appearance, but judge righteous judgment, experience it to be the same: for whoever receives the gospel thus preached, receives the power of God unto salvation, which goeth along with his fear, and with the hour of judgment, and with the true worship.

And this is the reason why the Lord sends his angel thus

to preach it; that he might shut out the birth of the false wisdom, and convey it to the children of the true wisdom. For in the apostasy, the doctrines of the knowledge of Christ had been corrupted, and held in the wrong part; and men had got a wrong knowledge and a dead belief, concerning Christ and his blood, &c.

Therefore to shut out these, God so orders his gospel to be preached, as these cannot understand it, nor know it to be the gospel, nor come into this spiritual ministration of it; but those whom the Lord toucheth, whose hearts he openeth and quickeneth, they (in the demonstration of his Spirit) have the sense and obedience of it: for men had got a form of religion, a form of knowledge, a form of doctrine, a form of worship, out of the power. Therefore the Lord comes with the light of his Spirit, to sever between that which was known and held out of the power, and that which was received and held in the power, and so preached the truth, that none but those that are of the truth can own and receive it.

Had he sent an angel to preach the birth of Christ, the death of Christ, his resurrection, &c., all the dead would receive this; but to preach thus, "Fear God, come to the Spirit of judgment and burning; worship him that made the heaven, the earth, the sea, and fountains of waters;" who can understand what this means? Who can know this to be the everlasting gospel, but he that is taught of God?

This is to preach God the creator, saith the wise professor; *this is not to preach Christ the redeemer; this is not to preach the everlasting gospel*, will they readily say. Yes; but God who is wise, and knows what the gospel is, and sends his angel to preach it after the apostasy, sends it thus to be preached to every nation, kindred, tongue, and people: read Rev. xiv. 6, 7. and consider seriously, and spurn not against the way of God's preaching his everlasting truth, wherein is wrapped up the eternal salvation and happiness of mankind; yea, more especially of this age, who ought to bow to God in this his way of dispensing his truth, which he himself hath chosen.

Now, consider this one thing; was ever the gospel thus preached before this age? The same gospel was preached from the beginning; but was it ever thus preached before? "The seed of the woman shall bruise the serpent's head;" so it was preached to Adam: "In thy seed shall all the families of the earth be blessed;" so it was preached to Abraham: "To us a child is born, to us a Son is given," &c.; so it was preached in the days of the prophets: "By this man, every one that believeth in his name shall receive remission of sins;" so it was preached in the apostles' days.

And in the reformation from popery, some of the doctrines about *free justification by grace*, and of *remission of sins by faith in Christ*, &c. were revived; but was it ever preached thus before our age? Did persons ever come forth in the power and authority of God, bidding men fear him, and be sensible of the hour of his judgment, even of his mighty day which was at hand; and come out of all false ways and worships, into the worship of him who made heaven and earth, and the sea, and fountains of waters,—I say, did persons ever come forth thus, and preach the everlasting gospel thus, preach these doctrines to men, as the gospel of God, before this day? And let men well consider, whether it be not indeed of God, and by his command and power thus preached; and take heed of opposing his message, lest they be found fighters against him.

For mind: was not this always the sum and substance in every dispensation? Could men be saved by believing that the seed of the woman should bruise the serpent's head; or that in Abraham's seed all the families of the earth should be blessed; or that a child should be born, and a Son given; or that through Christ's name, remission of sins was to be had, &c.; without coming into the true fear, which teacheth and causeth to depart from evil; and without giving glory to God, in bowing to his Spirit's instructions and teachings; and without worshipping him, who made heaven and earth, and sea, and fountains of waters? Or could any fear the Lord, and give glory to him, and come under the hour of his judgment, and worship him, who made heaven, and

earth, and sea, and fountains of waters; but they must first feel the power of the gospel overcoming their spirits, and leading them thither?

X. Two Questions answered; one concerning others not learning what God teacheth us; the other concerning the Way of his Teaching us.

Quest. 1. WHAT is the reason that others cannot learn, nor become subject to, the same spiritual truths, which God makes manifest to us, and subjecteth our spirits to?

Ans. The reason is, because they do not learn the same way that God teacheth us; and so, though they have many advantages above us of parts, learning, &c., and study hard to know much; yet not coming into the right way, wherein God's Spirit teacheth, they never come to learn the truth, as it is there taught.

Quest. 2. But what is the way wherein God teacheth you? may some say.

Ans. Thus God teacheth us, by giving us an understanding to know him that is true, and by opening an ear in us to hear his voice; and so, being kept within the limits of that understanding and ear, we come to hear and know aright.

"Take heed," said Christ, "how ye hear." Oh! the Lord hath made us sensible of the weight of that scripture; and we have often experienced, that it is easy to hear amiss, and read amiss, and pray amiss, and believe amiss, and hope amiss; but hard to do any of these aright. Therefore, we are taught still to wait for the stirring of the waters, for the moving of God's Holy Spirit upon our spirits; and then healing virtue and ability is felt and received from him, to perform what he requires.

Thus, when we read the Scriptures, our eyes are towards him, and we watch against our own understandings, against what they could gather or comprehend of themselves, and wait to feel how he will open our spirits, and what he will

make manifest to them, being opened; and if he drop down nothing, we gather nothing; but if he give light, then in his light we see and receive light. So in praying, we wait to feel the birth of life (which is of the Father, and which the Father hears) breathe in us; and so far as the Spirit of the Father breathes upon it, and it breathes to the Father, so far we pray; and when life stops, we stop, and dare not offer up to God any sacrifice of our own, but what the Father prepares and gives us. So in eating and drinking, and whatever we do, our heart is retired to the Lord, and we wait to feel every thing sanctified by his presence and blessing; and, indeed, here every thing is sweet unto us. And in whatever God enables us to do, we narrowly watch to that direction of Christ, "not to let the left hand know what the right hand doeth." For we are nothing of ourselves, nor can do any thing of ourselves; therefore whatever is done in us, as we feel the grace of God, the virtue and power of his life working all in us; so it is still given us to attribute all the honor and glory thereto.

And in this temper of spirit we find nothing too hard for us; for the strength of Christ is still at hand, even in the midst of our weakness; and the riches of the kingdom are still at hand in the midst of our poverty and nothingness; and his strength works, and our weakness doth not hinder the glory of him that works through it. So being beaten to it, by constant sense and daily experience, that it is not by our willing or running, according to our wisdom and strength, that we can attain any thing; but by God's showing mercy to us in Christ; we therefore daily wait at the posts of God's heavenly wisdom, to feel the gate of mercy and tender love opened to us, and mercy and love flow in upon us; whereby we may, and daily do, obtain what our hearts desire and seek after; blessed be the Lord for ever!

And truly here in the springings of love, and openings of mercy from our God, we have fellowship and converse with the Father and Son, and one with another, in the holy Spirit of life; and we testify of these things to others, that they also might come into the same fellowship, and be of the

same faith which flows from, and abides in, and makes living in, the power and life eternal.

The Lord guide all tender, breathing, panting spirits hither, that they may be satisfied in the goodness and loving-kindness of the Lord, and may eat abundantly of the fatness of his house, and drink of the rivers of his pleasures, and not wander up and down any longer in their own barren thoughts, apprehensions, and conceivings upon the Scriptures.

XI. Of the threefold Appearance of Christ; to wit, under the Law, in a Body of Flesh, and in his Spirit and Power.

First, Under the law. Various were the appearances of Christ; sometimes as an angel, in the likeness of a man; so to Abraham, and so to Jacob, when Jacob wrestled with him, and prevailed, and had overcome God; so to Joshua, or the captain of the Lord's host, at his besieging Jericho; so to Moses in the bush, he appeared as an angel, Acts vii. 35. so likewise in visions. Those glorious appearances of God to the prophets in visions were the appearances of Christ; as particularly, that glorious appearance of God sitting upon a throne, and his train filling the temple, and the Seraphims crying, "Holy! holy! holy is the Lord of hosts; his glory is the fulness of the whole earth!" Isa. vi. This was an appearance of Christ to Isaiah, as is manifest, John xii. 41. where the Evangelist (relating to that place) useth this expression: "These things said Isaiah, when he saw his glory, and spake of him." So he was the angel of God's presence, which went before the Jews, in all their journeyings and travels out of Egypt, through the sea, and in the wilderness, and in the time of the Judges; and wrought all their deliverances for them, as is signified, Isa. lxiii. 9. "In all their afflictions he was afflicted, and the angel of his presence saved them," &c. So with the three children, he

appeared in the midst of the fiery furnace in a form like the Son of God, as Nebuchadnezzar judged. Dan. iii. 25.

Now, indeed, the whole law was a shadow of him, who was to come to be the substance of it, and to perform that inwardly in the hearts of his, which the law figured forth, and represented outwardly. Thus Moses and all the prophets were forerunners of him, the great prophet of the spiritual Israel of God. All the priests, especially the high-priests, were types and forerunners of him, and to end in him, who is the high-priest over the household of God for ever. The judges and saviours were types of him, the great Saviour and Redeemer: for they saved not by their own strength, but by his Spirit and power coming upon them; so that the yoke (which was made and brought upon them by their rebellion against the Lord, and disobedience to his law) was still broken, because of the anointing.

David, Solomon, and the good kings were types of him. David, of his conquest over his spiritual enemies; Solomon, of his ruling his Israel in peace, after he had conquered their enemies.

Circumcision was a type of his circumcising the heart, that his children (his holy seed) might love the Lord their God with all their heart, and live.

The passover, and blood of the lamb, was a type of his blood, and sprinkled upon the conscience, which preserveth against the stroke and power of the destroyer; and so God passeth over all such, when he visits for sin and transgression.

The outward sabbath was a type of the pure rest which Christ gives to those that believe in his name; for, indeed, they that truly believe in him do enter into rest, and cease from their own labors and workings of themselves, and witness God's working in them, "both to will and to do of his good pleasure."

The outward law, in the letter, written in tables of stone, was a shadow of the inward, living, pure, powerful, spiritual law of love and life, which God writes in the hearts of his children, which constrains them to obedience, and enables

them to do all that God requires of them with ease and delight. For truly the yoke of his law is easy, and the burden of his commandments is light; so that they are not at all grievous to them that are under, and in subjection to, his Spirit.

When the mind is gathered, and brought from under the spirit and power of darkness, into his Spirit and power, oh, how easy is it to believe, to love, to obey, &c.! Indeed there is nothing but love, and faith, and obedience, and life, and righteousness, and holiness, and pure power, and peace, and joy here. "For the old things are passed away, and all things are become new in Christ," to them that are in the new creation in him.

So Canaan, the Holy Land, represented the land of life, or country of life, into which God gathers, and in which he feeds and preserves all the living, whom he gathers out of the territories of death and darkness. And the plenty and fulness of the land of Canaan, and the sweet rivers therein, signified the abundance of rich things, and the rivers of God's pleasure, whereof his redeemed ones drink, as they come to live and dwell and walk and sup in and with him.

Jerusalem, the holy city, was a figure of the new Jerusalem, the spiritual Jerusalem, the heavenly Jerusalem, which is the mother of all them that are born of the Spirit; and the hill whereon Jerusalem was built signified God's holy mountain, whereon this his city is built; and the inhabitants of the outward Jerusalem signified the inhabiters of the new and inward Jerusalem; and the temple signified Christ's body, and the bodies of the saints, which are temples, which the Holy One dwells in the midst of. And that altar in the outward temple signified the altar in this inward temple, which all the true, inward, spiritual Jews have right to partake of, and none else. The fire in the outward temple, and the candlesticks, and the lights which were never to go out, signified the holy fire in the spiritual temple, which comes from heaven, wherewith all the spiritual sacrifices are to be offered up; and the candlestick is to hold the light (and the priests to keep the lamps burning)

or God will remove it out of its place. So the holy garments of the priests signified the robes of righteousness, innocency, and purity, wherewith the people of God under the gospel (who are a royal priesthood to him) are to be clothed.

And the ark signified that which holds the law of the new covenant; and the pot of manna, with which kind of food God fed and nourished the soul in the wilderness, before he brought it into the Holy Land, must be for an everlasting memorial in the land of the living. For, indeed, Christ appeared to and was with that people in the wilderness, in a cloud by day, and in a pillar of fire by night; which signified the leadings of God's Spirit in the day of the gospel. Isa. iv. 5. And he was the rock that followed them; and he was the manna of which they did eat, and the water of which they did drink; for they did eat and drink of the heavenly things in a figure, and (as their spirits were at any time opened) had a taste and sense of the true food, in and through the figure; yea, doubtless, at some times, they had all some sense, and did all eat of the same spiritual meat as we now eat of, "and did all drink of the same spiritual drink" as we now drink of; 1 Cor. x. 3, 4. for they were not only all under the cloud, and did not only all pass through the sea, but they were also all baptized in the cloud and in the sea, having a sense of the pure power of the Lord, and of his outstretched arm made bare for them; in which sense they sang his praise, though they soon afterwards forgot his works. Psa. cvi. 11, 12. So likewise there was Aaron's rod, that budded, laid up in the ark; which is the evidence of the true priesthood and ministry for ever; and that which is so is not to be spurned against, but still to be acknowledged and honored, as of God.

In it also were the tables of the law, in the representative ark: in the true ark are the tables of the law of life, which God writes by the finger of his Spirit, and appoints to be kept in the spiritual ark for ever.

Above the ark was the mercy-seat, with two cherubims of glory, one at each end of it, spreading their wings on

high over the mercy-seat, between whom God dwelt or sat, where God met with and communed with Moses, and the priests under the law, when they came to worship him, and inquire of him; which figured out the true mercy-seat under the gospel, where the true priests (the true circumcision, the spiritual Israel of God) have access with boldness to the throne of grace, that, through the high-priest of their profession, they may obtain mercy and grace, to help in time of need.

So under the law, all the sacrifices (the sin-offering, the peace-offering, the thank-offering, the heave-offering, the wave-offering, the whole burnt-offering, the meat-offering, the drink-offering, &c.) signified Christ, the one offering, who comprehends them all; and the holy, spiritual, heavenly offerings, which the spiritual people (the priests of the gospel) are daily to offer up to God: and the sweet spices, frankincense, and odors signified the sweet seasonings of the gospel sacrifices with grace, with salt, with the Spirit, with the fresh breathings of life, with innocency, with meekness, with tenderness, with zeal, with faith, with love, &c., which yield a most pleasant scent in the nostrils of the Lord.

Now, in the bullock and goat for the sin-offering, the blood was to be brought into the holy place, to make atonement; and the fat and inwards burnt on the altar; and the flesh, skin, and dung carried forth and burnt without the camp. What means this? Oh, how precious is it to read the figures of the heavenly things with true understanding! but to read through the figures (with the eye of life, with the eye of the Spirit) into the invisible substance,—this is sweet, precious, and heavenly indeed!

Secondly, Concerning Christ's appearance in a body of flesh. When the time of these shadows drew towards an end, and the fulness of time was come, he who thus appeared in several types and shadows among that people of the Jews under the law, he now came down from the Father, debased himself, and clothed himself like a man, partaking of flesh and blood; and was in all things made like

unto us (excepting sin; for he was the Lamb without spot) humbling himself to come under the law, and under the curse, that he might redeem those that are under the law (and under the curse) by fulfilling the righteousness thereof, and bringing them through into the righteousness everlasting.

Now, while he was in the body, his glory did shine to the eye of the children of the true wisdom: his disciples (to whom not flesh and blood, nor the wisdom and knowledge which they could get from the letter, but his Father revealed him) they saw the hidden glory; they saw through the veil of his flesh, and beheld him as the only begotten of the Father, full of grace and truth.

Now, in this body he finished the work which his Father gave him to do; he fulfilled all righteousness (the righteousness of the letter, the righteousness of the Spirit) that he might bring *his* through the righteousness of the law or letter, into the righteousness of the Spirit and power, into the righteousness of the new life; and here that scripture is read and fulfilled, "I through the law am dead to the law, that I might live to God." So his whole life was a doing the will of the Father, which sent him.

When he was but twelve years old, he disputed with the doctors and teachers of the law, hearing and asking them questions (discovering the pure wisdom of the Father which dwelt in him), because it was his Father's business which he was to be about, as he told his mother. Luke ii. 49. And when the Lord led him into the wilderness to be tried, he went and was tempted, that he might fight the battle against his great adversary. And when the Spirit of the Lord was upon him, moving him to preach the gospel, he preached the gospel in the Spirit and power of the Father, and went about doing good, and healing all that were oppressed of the devil, as his Father's Spirit led and guided him: for he did nothing of himself, or in his own will, or for himself; but all in the will and time of the Father.

"Mine hour is not yet come," said he to his mother, when she was hasty to have him do that miracle of turning water

into wine. John ii. 4. And so when his brethren urged him to go up to the feast, John vii. 3, 4. "My time," said he, "is not yet come; your time is always ready," ver. 5.

Thus he did always please his Father, and seek the honor of him that sent him; and was obedient unto death, even the death of the cross, being willing to drink of the cup which his Father gave him to drink; and so having finished his work, he returned from whence he came, and sat down at the right hand of the majesty on high, being exalted above all principalities, and powers, and dominions, both in this world, and in that which is to come.

Thirdly, Now, the third appearance of Christ, which these two outward appearances made way for, was his appearance *in Spirit*, even his pure, *inward, heavenly* appearance in the hearts of his children. This he bids his disciples wait for; telling them, "that he would not leave them comfortless, but would come again to them." They had had the appearance of the bridegroom in the flesh, and he was to go away. It could not be helped; it was necessary for them that he should go away; but (saith he) "I will come again." The same power and presence that is now with you in a body of flesh, shall visit you in Spirit, and so abide with you for ever. For he that is now with you shall be in you; till that time ye shall have sorrow, and be like a travailing woman; but the world, in the mean time, shall rejoice; "but I will see you again, and your heart shall rejoice, and your joy no man takes from you." And was it not so? Did not Christ send the Spirit, the Comforter? Did he not come in the Spirit and power of the Most High, to be with them always to the *end of the world?* Did he not bid them "stay and wait at Jerusalem" for that appearance of him in his Spirit, and not go about his work and message till he came in the power and authority of his Father to go along with them? And did not their hearts rejoice when he came with joy unspeakable, and full of glory? Had they not then the joy and peace which passed all the understanding of man; which *joy and peace none could take from them;* which joy they were not promised that they should receive till he

came and saw them again? Yea, truly; in the kingdom, Spirit, and power of our Lord Jesus Christ there is a *seeing eye to eye.* Yea, it was so, in some measure, with some precious ones in the days of old, which that promise, Psal. xxxii. 8. "I will guide thee with mine eye," intimates; for the eye of the soul must be upon God's eye, and observe the motion thereof, if it be guided thereby.

And truly this administration of the Spirit and power of the gospel is exceeding glorious, and they that come into it come into the glory and heavenly dominion and authority of the Lord Jesus Christ (and so are made kings by him, and wear crowns in his presence, though they still cast them at his feet), and are changed from glory to glory; and behold, as in a mirror, the glory of the Lord, which none can do but with the eye which is in some measure changed and glorified.

Now, this dispensation of the gospel, Spirit, and power, began in the apostles' days, and the church was exceeding chaste, pure, and beautiful then, without spot or wrinkle; though there were some crept into the outward court, which were spots among them; but that did not mar the beauty of the rest, but they could bring victory and dominion to him that sat on the throne, and witnessed that salvation, and strength, and the kingdom of our God, and the power of his Christ was come. For the man-child was born, and was among them; and the glorious woman (the church, the spouse of Christ) "was clothed with the sun," &c., and had both her husband (her Lord and head) and the man-child (the pure birth of life) with her. But there was a falling away after this, and a thick dark night, and a very great and universal apostasy from the Spirit and power of the apostles; many departing out of the fear into the high-mindedness, and not keeping their standing in the faith, and love, and obedience of the truth; but holding a form of godliness out of the power.

But God, in his tender mercies, determined to send an angel to preach his everlasting gospel again; and in due time so did, as is expressed, Rev. xiv. 6, 7. (Mark: none

could preach the everlasting gospel after the apostasy, by any ordination or succession of ministry left amongst them; but there must be a new receiving of the gospel, by a new message and commission from on high.) And God likewise sent forth his Spirit of judgment and burning to consume the whore (the false church) which was grown very great, sitting over peoples, multitudes, nations, and tongues; and to bring the true church out of the wilderness into the enjoyment of her beauty and glory again. And when she comes again, she comes as a morning without clouds, without any veil, without any outward types or shadows of the glory to be revealed, even in the pure and heavenly glory itself.

He that hath a true eye, let him read this; and he that hath a heart opened by the Lord, let him acknowledge it: for the name of the Lord Jesus Christ is exalted, and the knees of his redeemed ones bow to him, and acknowledge him the only Anointed One, the only Lord and King over all, to the glory of God the Father. Amen.

XII. Concerning Mount Sinai, and Mount Zion.

Was not Sinai the mount that might be touched, an earthly mount, from whence was the ministration of the law outward, or in the letter, which gendered to bondage, condemnation, and death? Doth not the apostle Peter say, concerning the law as so administered, "that it was a yoke too heavy for them or their fathers to bear"? Acts xv. 10.

Is not the gospel Zion a spiritual mount, an heavenly mount, a mount that cannot be touched by human senses, a mount from whence is the ministration of the Spirit, the ministration of liberty, the ministration of life, the ministration of the glory that excelleth? Is it not the holy mountain, whereon the holy city (the New Jerusalem) is built, and where the King of Righteousness rules in righteousness and peace over all his subjects; where he makes to them the feast of fat things, and of wines on the lees well refined;

where *he* and *his* sup together, eating and drinking the bread and wine of the kingdom, even the living bread, and the fruit of the living vine?

Is not the whole ministration of life, from the beginning to the end, from Mount Zion? Is it, any of it, from Mount Sinai?

Is not Zion to be redeemed with judgment, and her converts with righteousness? Doth either the judgment or the righteousness, wherewith Zion and her converts are to be redeemed, come from Mount Sinai? Do they not both come from Mount Zion?

Out of "Zion shall go forth the law, and word of the Lord from Jerusalem," Isa. ii. He that understandeth this scripture, knoweth the gospel state.

"Ye are not come (said the apostle) to the mount that might be touched, and that burned with fire; nor unto blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, &c.; but ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem," &c. Heb. xii.

Now, they that come thither, they witness the law of the Spirit of life in Christ Jesus, which maketh free from the law of sin and death; and the pure Word of eternal life issuing thence, even from that Zion and Jerusalem.

Mind that scripture, Gal. iv. 25, 26. "For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem, which now is, and is in bondage, with her children; but Jerusalem which is above is free, which is the mother of us all."

We read, Rev. xi. 19. "That the temple of God was opened in heaven, and there was seen in his temple the ark of his testament; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail." Whence did those lightnings, voices, thunderings, &c. issue; out of Sinai, or out of Zion? Doth not the lion of the tribe of Judah roar out of Zion against his enemies, and shoot the arrows of his judgments from thence? And if he judge his enemies from thence, doth he not judge his people from thence also? Is not his fire in Zion, and his furnace in Je-

rusalem? And doth not the Spirit of judgment and burning (by which he washeth and purgeth away the blood and filth of the daughter of Zion) issue forth from thence? Oh that men had a true and spiritual understanding of these things, and were taught of God to know and distinguish concerning the things of his kingdom!

XIII. Of the Signification of Mount Sinai, and Mount Zion.

MOUNT SINAI was that mount of earth which the voice and presence of the Lord shook at the ministration of the law outward.

Now, there is an inward earth, which is to be shaken also; even the nature which transgressed, the nature which was subject to sin, and under the curse, the earth which brings forth briars and thorns. Into the earth the plow of the Lord is to go, to break it up, and overturn it, that there may be a new earth formed, fit to receive the heavenly seed; out of which it may spring, and bring forth fruit to God. Yea, not only the earth, but also the heavens, are to be shaken, yea, and removed too; though the shaking of Mount Sinai did not signify that, but only the shaking of the earth. "But yet once more" (saith the Lord) "I shake not earth only, but also heaven;" which signifieth the removing those things that may be shaken, that those things which cannot be shaken may remain.

There is that which is changeable, and there is that which is unchangeable. The old earth, and the old heavens, are changeable; the new heavens, and the new earth, are unchangeable. There is a changeable mind, a changeable spirit, a changeable nature, a changeable will, a changeable wisdom, a changeable reason and understanding (which one while goeth this way, and another while that way), a changeable knowledge of God; which man learns not of the Spirit of the Lord, but after a traditional way, and by the search of his own hunting mind, and drinks into that part which is

old and earthly. There is man's kindling a fire there, a beating out sparks there, with which he compasseth about and warmeth himself, getting unto himself peace and joy, hope and confidence, &c. But when the Lord appears, and his voice is heard (when he ariseth to shake terribly the earth, yea, and the heavens also), all these will be shaken, and fall like untimely figs at the rushing of a mighty wind and terrible tempest.

For the day of the Lord, the day of his pure appearance, the day of the brightness of his rising, will be upon all that is high and lofty; upon all that is proud and lifted up above the pure seed. Every cedar of Lebanon, and oak of Bashan, that is high and lifted up; every high mountain and hills that are lifted up; every high tower, and fenced wall; every ship of Tarshish, and pleasant picture, &c. shall all feel the terror of his majesty: and that alone which is of the pure seed, gathered into the seed, and changed into the nature of the seed, that alone shall stand. Nothing else shall be able to dwell with the devouring fire, and everlasting burnings: so that it may be very well said, "Who may abide the day of his coming; and who shall stand when he appeareth?" For he is like a refiner's fire, and like fuller's soap; and he cometh with his fan in his hand, to fan away the chaff; and shall sit as a refiner and purifier of silver, to purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness, pleasant to the Lord; which none can do but those that are purified by him.

And happy will they be, whose religion and worship in that day will stand the trial, and bear the fire. And oh! blessed for ever be the Lord, who is come near to judgment, and is a swift witness against all deceit and unrighteousness; but a justifier of them whose consciences he hath sprinkled with the blood of Jesus.

But now, as the Lord taketh away the old, so he bringeth in the new. As he removeth the old earth and the old heavens, wherein dwelt unrighteousness; so he formeth and

bringeth forth the new heavens, and the new earth, wherein dwells righteousness.

And here the kingdom is known and received, which can never be shaken. Here is the Mount Zion, which shall never be removed; and the Jerusalem, one of whose stakes or cords shall never be plucked up, or broken. Here is the city which hath everlasting foundations, whose builder and maker is God.

Blessed are they that come hither, and dwell here; who are not come to the mount that may be touched and shaken, and removed (read inwardly); but to the holy mount of God, and whereon all the buildings of life are raised, and whereon they stand firm for ever.

And all that are herein built up and established can truly say, and sing in spirit, "Blessed be the Lord God of Israel, and blessed by him shall be the habitation of justice, and mountain of holiness, from this time forth for evermore." For Jerusalem is now become a quiet habitation, and the king of glory reigneth therein: for the Lord of Hosts, who hath created the new heavens, and the new earth, hath created Jerusalem a rejoicing, and her people a joy; and they shall be glad, and rejoice, and bless themselves in him, for ever and ever. Amen, Amen.

XIV. Concerning the Temple and Sacrifices under the Gospel.

God's temple under the gospel is the light of his Son, the Spirit of his Son, and those souls which are renewed, and built up a habitation for him in the Spirit of his Son, and those bodies in which renewed minds and spirits dwell. God is light, and he dwelleth in light; God is Spirit, and his building is holy and spiritual; for he dwelleth in nothing that is dark or corrupt or unclean.

And that which is sacrificed or offered up to God must be clean and pure. No unclean thought, no unclean desire, nothing that is earthly or fleshly or selfish, must be offered

up to God, but the pure breathings of his own Spirit; for whatsoever is of him, and comes from him, is accepted with him; but whatever man can invent or form or offer up of his own, or of himself, though it be ever so glorious or taking in man's eye, yet it is but abomination in the sight of the Lord.

Thus all the sacrifices of the Gentiles (or heathenish nature) are rejected. Thus all the sacrifices of the Jews outward (or of the professing mind and nature, without the true life) are rejected also.

"Wherewith shall I come before the Lord," said the prophet of the Lord of old, "and bow myself before the high God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, with ten thousands of rivers of oil? Shall I give my first-born for my transgression; the fruit of my body for the sin of my soul?" Mic. vi. 6, 7.

What saith the answer of God? No, no; this is not the way to come to pardon of sin, or to acceptance with the Lord; but come to that which teacheth what is good, and what the "Lord requireth of thee, O man!" which is "to do justly, and to love mercy, and to walk humbly with the Lord." Come thither in the teachings of God's Spirit, and worship there, and there thou shalt witness forgiveness of sins, and acceptance with the Lord. Mic. vi. 7, 8. and Isa. i. 16, 17, 18. For it was not offering sacrifices of old (appointed under the law) that would do the thing, nor men's pleading the sacrifice of Christ under the gospel; but coming to that Spirit which teacheth holiness, and being subject to that Spirit, and offering in that Spirit (to the Father) what proceeds therefrom. So that his building in the Spirit is the only temple, and the sacrifices or offerings in the Spirit are the only offerings of the New Testament.

And here every groan or sigh towards the Lord after that which is pure, every supplication in the Spirit, every acknowledgment of the goodness of the Lord in a true and pure sense, are of a sweet savor in the nostrils of the Lord: yea, using hospitality, relieving the poor, or doing any

thing that is good from the good and holy root, are sacrifices acceptable to the Lord. Read these scriptures following (and if the Lord open thine eyes, thou mayst thereby come to see both what the temple and sacrifices are), 1 Cor. iii. 16. and 2 Cor. vi. 16. Isa. v. 7. 15. Eph. ii. 21, 22. Heb. iii. 6. Rev. xxi. 22. John iv. 23. Psa. xc. i. These places foregoing are for the temple: then for the sacrifices, Psa. l. 14, 15. and li. 16, 17. and cxli. 2. Mal. i. 11. Heb. x. 8, 9. Rom. xii. 1. 1 Cor. vi. 19, 20. 1 Pet. ii. 5. Heb. xiii. 15. Phil. iv. 18.

XV. Some Questions concerning the Light of Christ's Spirit answered, according to the Testimony of the Scriptures of Truth, and according to Experience.

Quest. 1. WHAT is the message which Christ sent his apostles to declare, whom he sent to preach the gospel?

Ans. This is the message which they heard of him, and which they declared unto others, "That God is light, and in him is no darkness at all."

Quest. 2. What was Christ's intent in sending them with this message; and for what end were they to declare it to others?

Ans. For the opening of men's eyes and hearts, that men might come to a sight and sense of the darkness, and to a sight and sense of the light; and might be turned from darkness to light (and so from Satan's power to God); and might come out of the one into the other (that is, out of the darkness into the light), and so might walk in the light, as God is in the light.

Quest. 3. What is the danger of abiding in darkness?

Ans. In the darkness is sin, death, condemnation, and destruction of the soul, and separation from God and Christ for ever.

Quest. 4. What is the benefit of being turned to the light, and of coming into the light, and walking in the light, as God is in the light?

Ans. The benefits are great and many; three whereof I may now mention, which comprehend and contain in them many more.

First, In the light, remission of sins is received; for there is the blood of sprinkling, wherewith those are sprinkled that come thither; and, indeed, none can walk and abide there, but they come to witness the blood of Jesus Christ, God's Son, cleansing them from all sin; and true, real cleansing is nowhere else witnessed.

Secondly, They have fellowship with the Father and the Son, and come also into fellowship with the saints in light; which are great mysteries, and none know what they mean, but such as are in that holy fellowship.

Thirdly, They there receive the earnest of the everlasting inheritance, and the sealing up by God's Holy Spirit unto the day of full redemption.

Quest. 5. Where is the darkness which men are to be turned from?

Ans. It is within, chiefly within; there is Satan's kingdom; there is the house, which the "strong man armed" keepeth; where his goods are in peace, till a "stronger" than he cometh to trouble and dispossess him.

Quest. 6. How or where is the light to be met with which man is to be turned to?

Ans. It appears within also; it shines in the darkness: for thither Christ (the stronger) comes, with the light of his Spirit, to overcome and dispossess the strong man of his house and kingdom.

Quest. 7. When doth the light of Christ's Spirit shine in the darkness of man's heart?

Ans. When and as God pleaseth. For the light is his, and he causeth it to shine (in the hearts of the sons and daughters of men) according to his pleasure; and therefore men are to wait for the shining of his pure, heavenly light in their hearts, that with it the darkness may be resisted, overcome, and subdued in them, and scattered and dispelled from them, and their hearts filled with the light and power of life.

Quest. 8. How may a man perceive or know the light when it shines?

Ans. By its shining; for light (both outward and inward) manifests both itself and other things by its own shining. And as there is no discerning the things of this world but by the light of the world, so there is no discerning the things of the other world but by the light of the other world; that is, there is no discerning spiritual things but by the light of the Spirit of our Lord Jesus Christ, which God causeth to shine in the heart; which light searcheth the heart, and trieth the reins, and discovereth the most hidden things there.

Obj. But the heart is deceitful above all things, and Satan can transform himself into the likeness of an angel of light; so that he shines inwardly too by his feigned appearances: how then may I know the shinings of the true light of Christ's Spirit in my heart, from his false shinings and transformings?

Ans. God hath a witness in men's consciences. For as God hath not left himself without witness outwardly, but all his works testify of him (his works of goodness, love, mercy, power, &c. testify of his goodness, love, mercy, power, &c.), so he hath not left himself without witness inwardly; but there is somewhat in men to testify of God, and for God, and against his enemy, and all deceitful appearances; which witness always speaketh faithfully, and testifieth truth.

Therefore he that cometh to discern that, and mind that, shall find that near him which will always witness for God upon every occasion, and against all the appearances and devices of the enemy.

Now, no man can come to discern or distinguish in cases of this nature, but as that which is of God, and for God, gives the judgment in him; and he that judgeth thus shall never judge according to the shows and appearances of things, but shall still judge the true and righteous judgment.

Quest. 9. What is the nature and properties of the light

of Christ's Spirit; and what will it do in the hearts of those that turn to it, receive it, and walk in it?

Ans. It hath a most excellent nature and properties, and it will work wonderfully in the hearts of those that receive it, and walk in it towards the redeeming and saving them from sin, and the powers of darkness; so that following this light, and abiding and walking in it, they cannot be overcome by the enemy of their souls; but must needs conquer and overcome him. To instance in some:

First, It hath an enlightening or manifesting property. It will discover all that is of God, and likewise all that is against him. It will discover the very mystery of death, and the most subtle workings of the enemy in the mystery of darkness, and deceivableness of unrighteousness. And it will discover the mystery of life, and the mystery of the way of holiness. So that not only the precepts of holiness, but the way of the precepts, the way of obeying the holy will and Spirit of God in every thing, is here learned.

Secondly, It hath an awakening property. This light will not let a man sleep in sin, or grow heavy and dull (if he hearken to it); but it awakens him that sleeps: and whoever is truly awakened at any time, is awakened by this light; by the shining thereof in his heart; by the manifestation of God to his spirit by it. This testimony Paul gives, Ephes. v. 13, 14. "Whatsoever doth make manifest is light." Wherefore he saith, "Awake thou that sleepest," &c.

Thirdly, It hath a quickening property. For it is the light of life, the light of Christ's Spirit, which is living and powerful; and it hath life and power in it, and quickeneth and raiseth the man to whom it reacheth, and giveth him ability to arise from the dead.

Fourthly, It hath a cleansing, a sanctifying, a purifying, property. Oh! how clean it makes within! The light is pure, and it maketh pure. All the defilement and corruption is in the darkness; none of it is in the light, but the light purgeth it away, where it findeth entertainment.

Fifthly, It hath a uniting and separating property. It

unites to God; it unites to that which is pure; and it separates from sin, Satan, darkness, and whatever is impure.

Sixthly, It hath a preserving nature and property. It preserves the man in whom it dwells; and where it hath power, and rules, it keeps out the darkness; so that darkness cannot break in where it hath place, and is kept to: nor can the mind break out from the Lord, which keeps in the sense, savor, and seasoning of the light of his Spirit.

Indeed time would fail me, to speak of the excellent nature, virtues, and properties thereof; but come, taste, and see how sweet the light is, and what a pleasant thing it is to behold the shinings of this Sun.

Quest. 10. Doth God visit all men with this light?

Ans. Yes; as God loveth all men, and would have all men saved, so he visiteth all men (more or less) with that which is able to discover the darkness to them, and to save them therefrom.

Quest. 11. What is the reason, then, that all men are not saved by it?

Ans. Because they do not receive it, and join to it against the darkness; but join to the darkness, and hearken to the wisdom and reasonings thereof, against the appearances and discoveries of the light.

Quest. 12. How comes it that men do so?

Ans. From their love to the darkness, and to the deeds of darkness; which they know they should not love, because they have somewhat near them, which often shows them the evil, both of the darkness that is in them, and of the deeds that come from it. So that this is the condemnation, that men love the darkness, cleave to the darkness, and follow the darkness; but hate the light, and turn from the light, which in the love and mercy of God follows them, to bring them out of love with the darkness, and to bring them into the sense of, and fellowship with, him in the light.

Quest. 13. How come some to love the light?

Ans. God affords a capacity therein to all, and God is love; and from the flowings of his love, and aboundings of

his mercy to all, are men begotten to him; and the obedient are kept by him in subjection to that, which many resisting the strivings of his Spirit with them, are finally given up to hardness of heart, who turn from and hate the light. So that to God and his grace is to be attributed the salvation of all that are saved; and to man, his own destruction and perishing from the way of life, notwithstanding the tender visitations of God, to recover and reconcile man to himself, through the blood of his Son.

Quest. 14. Against whom do they rebel, that rebel against the light?

Ans. They rebel against Christ, from whom the light comes; and will Christ save such as rebel against him? Oh that men did aright consider this thing! for it is a greater matter to know and be subject to the light of Christ's Spirit, as it shines from him in the heart, than men are aware of. Now, that which discovers the hidden things of darkness in the heart, and reproves for it, is the light of Christ's Spirit, and not another. Oh that all that desire to know what and where the true light is, did understand so!

Quest. 15. What do they miss of, who do not know nor heed the light of Christ's Spirit, nor mind the reproofs thereof in their hearts, but look on it as inferior in kind and nature to what it is?

Ans. They miss of many great and precious privileges, which they that know it and have received it, and so walk in it, and are subject to it, do experience and are acquainted with.

First, They miss of knowing the ways of it: for in this light there are ways or paths of holiness, paths of life, paths of righteousness, paths of peace, paths of joy, paths of refreshment and consolation, wherein all these things are daily met with by those that walk there; which they that know not the light (or rebel against the light) are not acquainted with. See Job xxiv. 13.

Secondly, They miss of the lighting of their candle by it: for God lights his candle in the heart by this light, and by

no other thing; so that in this his light, they, whose candle is lighted by him, see light.

David had experience of this, and from that experience spake, "Thou wilt light my candle; the Lord my God will enlighten my darkness." Psa. xviii. 28. And Job had experience of this also, as those words of his plainly signify, Job xxix. 2. &c., where he saith, "Oh that I were as in the days past, when his candle shined upon my head, and by his light I walked through darkness." And all the children of God, who in this day wait for the shinings of the light of his Spirit in their hearts, and are subject to him therein, they experience the same, and know the word of life, which is nigh in the mouth and heart) to be a "lantern to the feet, and a light to the path," of the lowest and meanest here.

Thirdly, They miss of the sending forth, or revelation of that from God, which leads to his holy hill and to his tabernacles, which David experienced and desired more of. Psal. xliii. 3. For "who shall dwell in God's holy hill, or abide in his tabernacle? Psal. xv. 1. "He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart, &c., he shall never be moved," ver. 2. to the end, and Isai. xxxiii. 15, &c. But how shall any come thither? Surely by God's light and truth sent forth from his Spirit into their spirits. This is the way of ascending thither in all ages and generations.

Fourthly, They slight that measure of light given them, and despise the day of small things, and therefore miss of the pouring forth of God's Spirit upon them, which is plentifully poured forth upon the sons and daughters of the spiritual and heavenly Jerusalem, in this day of God's visiting the earth again after the apostasy; blessed be the name of the Lord! And how comes it to be poured forth upon them? How comes wisdom to pour out her spirit unto them? Why, they hearken to her reproofs, turning thereat, and forsaking that which they are reproved for, and so come into wisdom's fear; and then wisdom opens her secrets, and pours out her spirit, and makes known her words to those

that are subject to her reproofs, and learn her fear, which is the fear of the New Covenant. See Prov. i. 23. He that receiveth the convincer of sin, and followeth his leadings, out of the sins he is convinced of (and into the paths of righteousness and holiness, into which he is the leader), cannot miss of the Comforter, or of his comforts; for he is one and the same with the convincer or reprover.

XVI. The way to know one's Election, and to be fully assured of it; as also concerning Election itself.

David saith, "The Lord hath set apart him that is godly for himself." Psa. iv. This is God's choice. God is the great potter, who formeth vessels upon the wheel of his power; some to honor, some to dishonor; but not before they were. Some he melteth and tendereth for salvation, who hearken to his voice; others he hardeneth and giveth up for destruction, who rebel against his Spirit. Oh! how should all fear before him, who hath power over them, as the potter over the clay, that they should reverence and obey him, lest his power break them to pieces!

Now, this is most certain: the holy man, the righteous man, the godly man, he that is renewed in the spirit of his mind: this is a vessel of honor, fitted and chosen by God unto honor: but he that is corrupt, dead, filthy, polluted, &c. this is the vessel which God rejects. For the righteous God loveth righteousness for ever, and the holy God loveth holiness for ever, and he that is holy and righteous is of him, and chosen by him: but all that is unholy and unrighteous, is of another nature and spirit, and so rejected and cast out by his pure nature and Spirit.

Therefore every one that would be accepted of the Lord, and witness his choice, is to mind that, and be subject to that, whereby God fitteth vessels for himself; which is the Holy Spirit, nature, and life of his Son, wherein every man is accepted, as he is called thither, gathered thither, and

found there, and none rejected: but out of this every man is rejected, but none accepted, "for God is no respecter of persons."

He carried himself equally to every Jew under the old covenant; and he carrieth himself equally towards all who obey the call of his Spirit into the new and living covenant; so that the truth standeth for ever, that in every nation, tongue, and people, he that feareth God, and worketh righteousness, is accepted of him, and none else. And this is the great mercy and tender love of God to all men, that which bringeth into his fear, and teacheth and enableth to work righteousness, is near every man, which is the word of faith, the word of life, the word of power, the word of reconciliation; so that no man need go far to seek out salvation: for Christ, the Saviour and salvation of God, is nigh to every man, in the light of that holy spirit of truth wherewith God visiteth mankind, and wherein he speaketh peace and reconciliation, both to them that are nigh, and to them that are afar off, as they hear the voice of the Spirit of the Lord Jesus Christ, and learn subjection to it.

"Give all diligence to make your calling and election sure," said the apostle Peter. 2 Pet. i. 10. How shall we do that? may some say. "Why, give all diligence to add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness love: for if these things be in you and abound, ye cannot be barren in the knowledge of Christ, but must needs be fruitful." Well, but what then? What if they be fruitful? Why, if they be fruitful, then (to be sure) they are chosen branches; for God casts off none but that which is dry, barren, dead, and unfruitful. Feel life, which is active and bears fruit, thou feelest the choice of God, thou answerest the end of thy call, &c., and herein as thou comest to settlement and establishment, thou wilt find thy calling and election made sure to thee, and an entrance ministered to thee abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. For Christ

hath the key of the kingdom, and shutteth out no such as these, but giveth them further admittance day by day. And so by this means thou wilt witness translation further and further, out of the kingdom of darkness into the kingdom of God's dear Son, and an inheritance and possession of life and glory in measure; which will be an earnest to thee of the full inheritance in due time, and a seal upon thy heart unto the day of full redemption: yea, thou mayest then also come to see how thou wast loved and chosen in Christ before the foundation of the world, through obedience unto, and sanctification of the Spirit, manifested in time. 2 Thess. ii. 13. (For known unto God are all his works from the beginning, before ever any of them were wrought.) If thou feel that which cometh forth from the Lord to call and gather to him, and to renew and sanctify, and make fit for him, and to make thee fruitful (from the holy root and power of life) in that which is good; this is enough for thee, and thy soul is safe and blessed here: for here thou knowest that, and art in that blessed seed of promise, into which all that are gathered and abide, are blessed in and with it.

Now, as concerning election itself, observe this; that it is in Christ, and not out of him. For it was the intent of God to honor his Son, even as his Son honored him: and this was the honor which God gave him, "That he should be his salvation to the ends of the earth; that whosoever believed on him, should not perish, but have everlasting life." That life should be the way for all mankind to come to the Father, through faith in him; that as in Adam all died, so in Christ all might be made alive; and as in Adam all men were shut up in death and condemnation, so the free gift might come upon all, and the way of life and redemption be opened to all, in him.

Mind the figure, the brazen serpent, which was not lifted up, that a certain number might be healed, and no more; but that every one that was wounded, every one that was stung with serpents, might look up and be healed.

So was Christ lifted up, that every sinner that was stung with sin and the serpent might look up to the physician of

souls, and receive virtue and healing from him, according to that precious scripture, "Look unto me, and be ye saved, all the ends of the earth. And whoever is athirst, let him come; and whoever will, let him come and drink of the water of life freely." Yea, God stands ready, by his Holy Spirit and quickening power, which is near men, to kindle the true thirst in them, and to make them truly willing. To open it yet further;

There is predestination, election, calling, justifying, glorifying: predestination unto holiness, election in that which is holy, calling out of darkness into light, justifying and glorifying in the light, through the renewing and sanctification of the Spirit. All these God ordereth and manageth according to his good will, and according as he hath purposed in himself; although he be not the decreer, nor author of sin or rebellion against himself, which is the cause of the creature's condemnation.

Thus all things are as present with God before they were: for God did foreknow Adam's fall (though he was not therefore the author of it) before it came to pass; and he foreknew how his power and love and mercy should work towards men and for men, in and through Christ; and how far he would visit men therewith, and how far men would resist and strive against his holy and good Spirit; and he determined how long his Spirit should strive with nations and persons: for with some he would long wait to be gracious; with others he would be quicker and more severe, according to their provocations.

Now, his love, his mercy, his power, his good Spirit, are his own; and he may show forth the operations of them towards men according to his pleasure; and who may say unto him, What dost thou? May he not do with his own what he pleaseth? (who is "good and righteous in all his ways?") and because he may show mercy as long as he will, and harden as soon as he will (as he sees cause), may it not be truly said, "That he hath mercy on whom he will have mercy; and whom he will he hardeneth"? But that he hardeneth any, without first giving them a day of mercy,

and visitations of mercy, following them with mercy, and forbearing them in mercy, and so by the riches of his goodness, forbearance, and long-suffering, leading them to repentance, that they might escape his wrath, and the dread of his powerful vengeance, because of sin,—I say, that God hardens any before he hath dealt thus with them, from a mere will in himself, because he would destroy the most and far greater part of men; this the Scriptures nowhere testify to, but abundantly testify against. For how long did God strive with the old world, even to have saved them, whom afterwards he did destroy? And how did he strive with that people of the Jews (yea, and with other nations also, though they might seem cast off)? "As I live, saith the Lord," (and he speaketh his heart) "I desire not the death of the wicked, but rather that they might return and live. I am not the destroyer, I am the Saviour; and my delight is not to destroy, but to save. "O Israel! thy destruction is of thyself; but in me is thy help." And no man's blood will lie at God's door, but at his own.

Therefore as God hath prepared a Saviour, so there is no want of love, or mercy, or power on his part, to draw men to the Saviour; but this is the condemnation, that men harden themselves against the drawings of his Spirit, and against the operation of his holy light and power, when it appeareth, and is willing to work in and upon their hearts. This is not the condemnation of men, that light doth not shine in their hearts; but that they love the darkness more than the light, which appears and shines in them, and is there witnessing against and drawing from the darkness. And so when it shall at last be made manifest, how light hath appeared to all men, and God's Spirit therein and thereby striven with all men, and how they have refused, and would not be turned from their darkness to the light of the Lord; every mouth will be stopped before him, and all men that perish, justly condemned for refusing and neglecting so great salvation: for the light of the sun of God's everlasting day, and the sound of his Spirit of life, visiting

dark man, reacheth throughout all the earth, and his voice and words to the ends of the world.

XVII. Some Observations concerning the Priesthood of Christ, from several Passages in the Epistle to the Hebrews.

Obs. 1. WHO is the apostle and high priest of our profession. It is Jesus Christ the Son of God, whom God hath appointed heir of all things, by whom he made the worlds; and who is the express image of his Father's substance, &c. Heb. i. and chap. iii. 1.

Obs. 2. Why this high priest was to suffer death; which was, that he might taste death for every man, and so through suffering become a perfect Saviour, or perfect Captain of salvation, to all the sons that were to be brought by him to glory, chap. ii. 9, 10.

Obs. 3. Why he partook of flesh and blood; one reason whereof was, because the children (and that therein he might show them an example of righteousness, that he might condemn himself in the flesh) were partakers of flesh and blood; for that was the very ground or reason that he took part of the same: another reason was that which was mentioned before; that he might taste death, and through death destroy him who had the power of death, and so break open the prison doors, and deliver those who were captives under him, chap. ii. 14, 15.

Obs. 4. Why he was tempted; and why in all things it behooved him to be made like unto his brethren; which was, "that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people." For his own suffering under temptations (even the sense thereof) renders him merciful, tender, faithful, and ready to help and succor his in all their temptations, chap. ii. 17, 18.

Mark: Christ was not only to die, and so offer up a sacrifice of atonement, but he was also to make reconciliation by

it ever afterwards for his children (in case of transgression) whenever occasion should be. So saith John, "If any man sin, we have an advocate with the Father" (to plead for the forgiving and blotting out of the sin); and he is the propitiation (or reconciliation) for our sins; as the old translation renders it. 1 John ii. 1, 2.

Obs. 5. Christ, our apostle and high priest, is as faithful over all his house as Moses was over his. There is not one of the children, not one of his family, but he will teach: not one soul belonging to him, but he will succor, being tempted; nor any one, but he will be an advocate and reconciliation for (in case of sin), in and according to the way that God hath appointed. Heb. iii. 2.

Obs. 6. Who are Christ's house; over whom is he an apostle and high priest. It is over his own house; whose house are all such as are called by him, if they receive and hold fast that which gives a right to him, and interest in him. chap. iii. 6. and ver. 14. For as under the law, the high priest was priest only over the outward Israel, the Jews natural; so under the gospel, Christ is appointed of God high priest over the inward Jews, the Jews spiritual.

Obs. 7. How this apostle or high priest of our profession doth work in the hearts of his family or household; which is by the Word of Life, by the Word of his own eternal power, which pierceth deep, and divideth between soul and spirit, joints and marrow, discerning and judging every thought and intent, and bringing every high reasoning and imagination into captivity, that the heart, soul, mind, and spirit, with all the thoughts and intents thereof, may become subject to his Spirit and power. chap. iv. 12.

Obs. 8. What an advantage we have, by having such an high priest (as was tempted like us, and touched with the sense of our infirmities), or coming boldly to the throne of grace, that we may obtain mercy, and find grace to help in time of need! For he who experimentally knew what the weakness of our flesh is, and what it was to be tempted therein, and how needful and seasonable help from his Father then was; surely he cannot but be ready to give out

and multiply grace and mercy to his in the time of their need, chap. iv. 15, 16.

Obs. 9. How Christ came to be a high priest; which was not by his own taking the honor to himself, but by God's glorifying him with the call thereto, chap v. 4, 5.

Obs. 10. How God fitted Christ, and made him a perfect high priest; which was by preparing for him a body of flesh, and exercising him in the days of his flesh with many trials and temptations; and at last with a bitter baptism, and cup of death, in which he felt and bare the griefs and sorrows of his people, and cried mightily to his Father, and was heard in that he feared; and so, having himself perfectly learned obedience to the Father, he knows how to become the author of eternal salvation to all that obey him. For Christ, who was heard and saved from death in his obedience to his Father, is appointed to be the leader and Saviour of his people, to save and redeem them in their obedience unto him, the leader into, and in the way and paths of, life, chap. v. 7, 8, 9.

Obs. 11. Where Christ mediates for his people; which is within the veil, in the heavenly place, in the holiest of all, where the anchor of our hope reacheth to him, and fasteneth upon him, and there remains sure and steadfast; so that we are staid upon him, the rock of life and power, against all the storms and tempests of the powers of darkness, both inward and outward, chap. vi. 19, 20.

Obs. 12. After what order Christ was made a high priest; which was after the order of Melchizedeck, who was king of righteousness, and king of peace, even after an holy and heavenly order: not after the order of the earthly priesthood, the high priests whereof were taken from amongst men, but after his order who was made mention of; without father, without mother, without descent, (for who can declare his generation?) without beginning of days or end of life, chap. vii. 1, 2, 3, and 15.

Obs. 13. That this priest put an end to and changed the laws of the other earthly, shadowy priesthood of Levi, by which perfection was not, that he might bring in that priest-

hood of his own, by which perfection was to be, chap. vii. 11. &c.

Obs. 14. How Christ was made a priest after a different manner from the priests of the law; for they were made priests after the law of a carnal commandment; but Christ was not made priest so, but after the power of an endless life, chap. vii. 16.

Obs. 15. That the work of Christ's priesthood continueth until it be finished; that is, till this high priest hath saved all whom he is to save, which is thus: as in all ages the Father draweth souls to him, so he is to save them; to destroy their enemies, to blot out their sins, to break down what stands between God and them, and so to bring them into the true oneness; for God will never be reconciled to his enemy, the devil, nor to man while in union with him, chap. vii. 24, 25.

Obs. 16. That this high priest needeth not to offer many sacrifices to atone by, as the priests under the law needed to do often: for he was a perfect priest, and offered up one perfect, spotless sacrifice; and is a propitiation for the sins of the whole world, chap. vii. 27, 28.

Obs. 17. What sanctuary is Christ the high priest and minister of; which is, of that sanctuary and true tabernacle which the Lord pitcheth, and not man, chap. viii. 2.

Obs. 18. What hath he to offer; for every high priest was ordained to offer both gifts and sacrifices. He hath the heavenly gifts and sacrifices to offer; even all the gifts and spiritual sacrifices that are revived and brought forth by him in the holy place, even in his temple or spiritual house within the veil; he is to offer them all up to his Father, ver. 3. &c.

Obs. 19. What covenant he is the mediator of; even a better covenant than the priests under the law were mediators of, which is established upon better promises: a covenant, wherein there is no defectiveness or imperfection, wherein all shall certainly be redeemed and saved by him, who come to him in the drawing of his Father, and abide with him. For in such God will put his laws into their

minds, and write them in their hearts; and "will be their God, and they shall be his people;" and will so teach them, that they shall need no other teacher; but shall all know him, from the least to the greatest. For as men come into this covenant, God will be merciful to their unrighteousness, and their sins and their iniquities will he remember no more, ver. 6. to the end.

Obs. 20. That Christ is not a high priest of the figures of things, but of the good things themselves (which came in the time of reformation), even of the perfect covenant, the perfect tabernacle, and of the worship and service in Spirit and in truth; where the perfect refiner (by his Spirit of judgment and burning) purifieth the sons of Levi, that they may offer to God an offering in righteousness, chap. ix. 9, 10, 11. and Mal. iii. 3.

So that there is a different state witnessed by the people of God in this covenant, from what was witnessed by the Jews in the other covenant: for what was amiss there, is reformed here by the Spirit and power of our God, in all those that abide and walk in this covenant; who live in the Spirit, and walk in the Spirit, and do not fulfil the lusts of the flesh, which grieve and provoke God's Holy Spirit.

Obs. 21. How Christ came to obtain eternal redemption for all his: which was by his blood. For as the high priest under the law entered into the holy place of that tabernacle made with hands, by the blood of goats and calves, and so obtained remission for the sins of that outward people, the Jews; so Christ entered into the truly holy place, into the greater and more perfect tabernacle, and there by his blood obtained remission for all that should receive repentance from him, and believe in him, ver. 11, 12.

Obs. 22. How Christ purifieth, purgeth, and sanctifieth the people with his blood? which is, by sprinkling it upon them. For under the law, in that outward covenant, the unclean were sprinkled with the blood of the sacrifice, that they might be sanctified to the purifying of the flesh; and under the gospel, in this inward covenant, believers are sprinkled with the blood of the Lamb, that their con-

sciences might be purged from dead works to serve the living God, as his cleansed, holy, renewed people, ver. 13, 14.

Obs. 23. For what cause Christ was mediator of the New Testament; which was, that by means of death for the redemption of the transgressors under the first Testament, they which are called might receive the promise of eternal inheritance, ver. 15. For God hath made Christ a propitiation for all men, both Jews and Gentiles, that through faith in his blood, his righteousness might be declared for remission of sins that are past, through the forbearance of God, that he might be just, and a justifier of him who is of the faith of Jesus. Rom. iii. 15, 16. So that they that were under the first covenant, hearkening unto him, and believing in him, were justified from all things, from which they could not be justified by the law of Moses. Acts xiii. 39.

Obs. 24. The necessity of Christ's death; which was, because he was to make way by his own blood into the holiest, to appear before God for us; and to sprinkle the heavenly things with the blood of a sacrifice, of a higher and better nature than the blood of bulls and goats was; for that was the blood of the covenant which was to pass away, but he was to sprinkle his with the blood of the everlasting covenant; and by this his death and blood (sprinkled upon the hearts of his) his covenant comes to be of force, ver. 16. to 25. and chap. xiii. 20, 21.

Obs. 25. That this high priest need not often offer sacrifices, to put away sin, as the priests of the law did; because this one offering is sufficient, and the blood thereof sprinkled upon the conscience, is able to purge away dead works, wherever it is sprinkled. There needeth not any other offering, nor any other blood to do it; but all that is now further needed, or to be expected by *his* is, his appearing the *second* time, without sin, unto salvation, in the pure virtue, power, and life of his own Spirit, ver. 25. to the end.

Obs. 27. What it was, that was the thing of great value with the Father, in Christ giving up himself to death. It was his obedience. He did obey his Father in all things,

not doing his own will, but the will of him that sent him. "He was obedient unto death, even the death of the cross:" and so, as by one man's disobedience, death came upon all; so by the obedience of *one*, the free gift came upon all, which free gift is unto life; for life comes upon all that come to him, and believe in him, through the free gift, which is freely tendered to and come upon all, chap. x. 7. Rom. v. 18, 19.

Obs. 27. That God took away sacrifices and burnt-offerings, which were appointed by the old covenant, that he might establish this obedience among all his children. Christ led the way, and all are to follow him in the new obedience, and to walk in newness of spirit before the Lord, ver. 9.

Obs. 28. That we are sanctified by the same will, by which Christ was sanctified, or sanctifieth himself. In subjection to the same will, which the head obeyed (even in denying themselves, taking up the cross to their own wills, and submitting to God's) are the members sanctified. The Spirit of God works them into holiness by this will of God, and through the offering of the body of Jesus Christ once, ver. 10. John xvii. 19.

So mark: there is the will of God, the offering up the body of Jesus, the pouring out the Spirit of grace, the new covenant, and faith in Christ, &c.,—all these tend to work out one and the same thing, and they all concur thereto, in their several orders and places.

Obs. 29. That as this high priest sanctifies men, so he perfects them; and when they are fully sanctified, then they are for ever perfected; but till then, Christ, the high priest of our profession, hath somewhat to do upon them towards the perfecting of them, that he may present them spotless and blameless to his Father, ver. 14, 15.

Obs. 30. How the apostle proves, "That by this one offering, Christ hath for ever perfected them that are sanctified." He proves it thus: by this offering the covenant is established, wherein is the putting and writing God's law in the heart and mind, the remission of sins.

So, come into this covenant, come under this high priest; there is no more remembering of sin there, but perfect forgiveness through this one offering, and so no more need of any more sacrificing or offering for sins to such, ver. 15. 19. For "he shall sprinkle many nations with the blood of this one offering." Isa. lii. 15.

Obs. 31. The great privilege of those who indeed believe in Christ, and are sprinkled with the blood; and how they are to improve and make use of that privilege.

First, They have liberty, confidence, or boldness, to enter into the holiest by the blood of Jesus, ver. 19. What is more holy than God's Spirit? Is not that the most holy place? Why, there *they* are to worship; for they that worship the Father in the new covenant, or according to the new covenant, must worship him in the Spirit, and in the truth; yea, and must also live in the Spirit, and walk in the Spirit, which is the place of everlasting rest, and land of the living.

Secondly, Take notice how they come into the holiest, which is by the new and living way, which Christ hath prepared, or consecrated through his flesh, ver. 20.

Thirdly, They have a high priest there over the house of God, who appears before God in the holiest, and stands ready there to perform all the offices of priesthood for his household, ver. 21.

Fourthly, There is an orderly way of drawing nigh to God, and worshipping him in the holiest. There is a certain manner, after which believers are to approach, and draw nigh to God; which is, 1. With a true heart. 2. In fulness of faith, or in full assurance of faith; not waveringly, but as those that are called of God, and shall be helped by him, and accepted of him through their high priest. 3. In purity of conscience and conversation, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water, ver. 22, 23. and Psal. xxvi. 6. "Christ came by water and blood; so here is both the water and the blood, according to the figures thereof, under the law.

Obs. 32. Whither they came in the apostles' days, who

knew Christ as their high priest and mediator, and who partook of the blood of sprinkling. They came to spiritual Mount Zion, and to the city of the living God, the heavenly Jerusalem. Heb. xii. 22.

Observe likewise where they walked, who felt the virtue of Christ's blood cleansing them; which was "in the light, as God is in the light." 1 John i. 7.

Now, what light is that which the redeemed are to walk in? Is it not the light of the Lamb's city, the New Jerusalem? Is it not the light thereof, that the nations of them that are saved must walk in? Rev. xxi. 24. Yea, this light, this city, and the holy waters of the sanctuary, which flow and stream from the river of life there, were in measure known and experienced in the days of old, which David prayed for, and experienced a sense of. Psal. xliii. 3. and xlvi. 4. Yea, he knew also the blood of the everlasting covenant, praying and waiting to be sprinkled and cleansed therewith. Psal. li. 6. For he looked through the outward figure, to what his soul needed to purge and wash it inwardly; which outward hyssop, or outward water of purification, he knew would not do; for he that saw through the outward sacrifices, to the inward, could not choose but see through these also.

But that power, virtue, and life of God's Spirit, which could "create a clean heart, and renew a right spirit in him," and bring him into God's presence, where he might feel the upholdings of his free Spirit, and partake of the joy of God's salvation and deliverance from that which had defiled him; this was it he prayed for; knowing assuredly, he should here meet with the true hyssop, and water of life, and blood of the covenant, which purgeth the heart and conscience from dead works, and maketh it whiter than the snow in God's sight, ver. 10, 11, 12. For he that delighted not in sacrifice, nor burnt-offerings, neither could he delight in hyssop, or water, or blood, outward or natural; but in that which melteth the heart, and purifieth the conscience, from that which is dead and unclean, in that is God's de-

light; and in that which is melted, broken, and purified by it, ver. 16, 17.

Obs. Lastly, That there is a sin unto death, a kind of sinning for which there is no sacrifice (but a certain fearful looking for of judgment and fiery indignation, to destroy and devour the adversaries, ver. 26, 27.), which is a wilful despising this covenant; which he that doth, must die without mercy; as he that despised Moses' law did, ver. 28, 29. For the Lord will revenge this sin, wheresoever he finds it; and such shall know, that it is a "fearful thing to fall into the hands of the living God," when he comes to judge them, ver. 30, 31.

XVIII. A brief Relation of the Estate or Condition the Lord found many of us in, when he came to visit us, and make known to us the blessed Ministration of his Spirit and Power, and of some of his Dealings with us, in instructing and nurturing us up therein; with a few Words of Exhortation.

THERE are chambers of imagery in many people; and strong-holds, and reasonings, and imaginations, and high thoughts, exalted above the pure seed and measure of life in their hearts. For every true Christian, every true believer, hath received somewhat of Christ's Spirit, some proportion of grace and truth from the fulness of Christ, which is as leaven and salt, to leaven the heart, and season the mind and spirit with.

But all do not distinctly know this, nor are all that do know it subject to it; so that this doth not lead, and command, and rule in all; but there is somewhat which holds captive, and the enemy of the soul hath the rule and dominion in many men's spirits, professing godliness; whereby the seed is kept under in them, and their souls kept back from that redemption and deliverance, which they should partake of, in and with the seed. So, many talk of the gos-

pel (and speak great words of Christ, and redemption by him) who know not "immortality brought to light," nor the dead raised by it, to live to God, and praise his name.

Now, in these chambers of imagery, in these strong-holds, there are many pleasant pictures, many images of the heavenly things, which men form in their minds, from their own apprehendings and conceivings upon the Scriptures. For men reading the Scriptures, not in the life, Spirit, and power which gave them forth, but with that which is natural, they come not to the true, pure, heavenly, living knowledge; but only obtain a natural knowledge, according to which they believe and worship; and so fall down before, and according to, the apprehensions and imaginations of their own minds; and so one believes and worships one way, and another believes and worships another way. And truly, here men worship they know not what; but they that are the true Jews, know what they worship: for salvation is of the true Jews, who worship neither at this mountain, nor at the other mountain; but only in Spirit, and in truth, even in the life and power of our Lord Jesus Christ.

Thus it is with all men in their several professions of religion in the darkness, in the apostasy from the true life and power, which all sorts have erred and wandered from, but few have returned to. Ah! few have found the pearl of price, which hath been long lost; but have contented themselves with a literal relation and knowledge concerning the pearl, without knowing and possessing the pearl itself. Yea, indeed, this was the state of darkness the Lord found us all in, when he came to visit us; for the strong man armed had his strong-holds in us, whereby he held us in the bands of death, and kept us captive, and free from that righteous life and power which we thirsted after. But when the stronger than he came, he battered his strength, he assaulted and took his strong-holds: he break all his reasonings, knowledge, wisdom, and subtlety, wherein he trusted, and made spoil of his goods, and delivered the captive from under his hand.

For, indeed, when the mighty day of the Lord came upon us, and his pure, heavenly light shone in our hearts, God searched Jerusalem as with candles, discovering the most hidden things of Esau's nature inwardly; and then all the knowledge and wisdom, all the understanding and experiences, which were treasured up in us out of the pure life, out of the truth, which lives and abides, they were found dead, and condemned as dead in us, and so cast forth, as the treasures of Egypt and Babylon, and thrown to the bats and moles; who either creep up and down in the earthly nature, or soar aloft in the dark dreams and imaginations of the night of darkness and apostasy.

For when the true light shines, it discovers what the day is, and what the night is; and the things which are of the day, and the things also which are of the night.

Now, when the Lord thus appeared unto us, and caused the light of his Son to shine in us, many of us quickly came out of Egypt, turning our backs upon the darkness; and went willingly into the wilderness, to travel along with the Lord, and to be exercised and fitted there for the good land, the land of the redeemed, the land of the living, the land which flows with milk and honey (which is pure, heavenly food), whither they that come, find the excellent vine, which bears the heavenly grapes, of which is the wine of the kingdom; and the true olive, which yields sweet oil; and houses which they built not, wherein are many mansions of rest and pure glory; and vineyards which they planted not, wherein the living plants grow, and spring up in the presence of the Lord, who dwells among his, and walks in the gardens and holy plantations.

But there were others, who were loath to come out of Egypt, or to forsake the idols and way of worship in Egypt and Babylon, whom the enemy long held captive in their thoughts and reasonings, and in the disputings of their minds.

Now, these suffered much, and felt many of the strokes and dreadful judgments of the Lord, poured out upon that spirit in them, which held them captive, and upon them for

their hearkenings and joinings to the subtle twinings, and entangling reasonings and suggestions of that spirit. For the enemy useth all his strength and subtlety to the utmost, to hold his captives in subjection to him, and under his power, as long as ever he can. He keeps every hold, he strengthens every reasoning, and every thought and imagination of the mind against God's call, against the appearances of his Spirit in the heart. Do not go yet (saith the enemy), thy way is not yet plain before thee, thy light is not yet clear enough; the reason or consideration which is objected, is not yet fully answered. Thou art to try all things; but there is this, or that, or the other consideration, which thou hast not yet tried, or considered of fully, and satisfactorily to thy own heart. Thus many pure drawings of the Father (in which there was light sufficient for the soul to follow) have been lost, and the soul thereby hath missed of the hand which was put forth (in the tender love of the Lord) to help and save it.

Quest. But some may say, What have ye learned of the Lord more than we, or more than ye knew before, when ye walked among us, and practised the ordinances which we practise? Have not we good directions from the Scriptures? Do not we practise them? and is not the Spirit of God in the Scriptures? Are they not joined together? and so, having the Scriptures, we have the Spirit of God too.

Ans. It is not in my heart to enter into dispute now, though I am sensible of the darkness from whence this objection ariseth: and oh that it were removed from their hearts in whom it is! for truly, we ourselves were once there; and when we were there, we knew not the Scriptures aright, as we ought to know, nor the power of God. But to answer plainly and directly to the thing itself:

There are *three* things I shall mention (besides many others, which might be mentioned) which the Lord hath taught us, since his Spirit and power hath appeared to us, and led us out of the darkness, towards, and into, the land of light; which are these. He hath taught us to believe, he hath

taught us to obey, and he hath taught us to pray to him in the name of his Son.

Obj. Why, did ye never learn these before?

Ans. No, not so far as the Lord hath now taught us. There was indeed some true faith from the true seed in us, and some true obedience, and some pure breathings to the Father, in the days of our former profession; but we knew not the root from whence they came, so as to turn it, and abide in it; and so the holy desires, and true sense in us, were often made a prey of, and we still in want and penury in a strange land, and could not enjoy (possess or retain) what was freely given us of our God and Father in Christ; but still a fleshly wisdom, a fleshly comprehension, a fleshly nature, mind, and knowledge (which in that day went with us for spiritual, as well as it doth so with others now), pecked up over it; and so Hagar was in the house, and would be mistress there, but was not cast out with her seed. Oh, who can read, and truly understand this! But when the Lord turned us to the light of his Spirit, and by the light and power of his Spirit brake the bonds and chains of darkness in us; then we could believe in him who appeared, and (in the strength and virtue received from him) we could obey him, yielding our members instruments of righteousness to do his will; and in the Spirit of the Son (which we then received in the faith, even the heavenly Spirit, the most excellent Spirit) we could pray to the Father; first, sighing and groaning before him, afterwards pouring out our requests and supplications to him, with giving of thanks.

Quest. How did the Lord teach you to believe? Or what did he teach you to believe now, more than before?

Ans. It is written in the prophets, "all thy children shall be taught of the Lord;" and in the new covenant it is promised, "they shall all know me, from the least to the greatest."

Now, as we were brought by the Lord into the light of this covenant, we were taught thus to know him, and to believe in him, and his Son, as thus made known. So that we knew the Father revealing the Son, and the Son reveal-

ing the Father; and our hearts were drawn to believe in both, as they were both revealed in us, and to us, and the revealing was in the Spirit of both, in the light of both, in the life of both, in the power of both; which Spirit, which light, which life, which power, are one; and he that indeed knows the Son, knows the Father also; and he that indeed knows the Father, knows the Son also.

Very deep and weighty was that answer of Christ to Philip, when Philip said, "show us the Father, and it sufficeth. Hast thou not seen me, Philip? said Christ. How is it that thou sayest, show us the Father? He that hath seen me, hath seen the Father also." Are they not one nature, one wisdom, one power, one pure, eternal being? Can the *one* possibly be seen, and not the *other?* Though they may be distinguished in manifestation, in the hearts where they are received; is it possible they should be divided and separated the one from the other?

Those that thus apprehend, plainly manifest, that they never received the true knowledge of the Father and Son; but have only notions and apprehensions of man's wisdom concerning them.

So now to us there is but one God and Father, "Of whom are all things, and we in him;" and "one Lord Jesus Christ, by whom are all things, and we by him;" and but one Spirit and one power of life, which we have received of the Son and Father, through which we believe, and lay hold on the pure eternal power and strength of the Almighty, which redeems and saves the soul; and so believing on him, who raised up our Lord Jesus Christ from the dead, here we meet with justification, and are at peace with our God, laying hold on his strength, and being held by it.

And so here, in the new covenant, under the teachings of God's Spirit, we witness that scripture fulfilled in our hearts. Isa. xxvii. 4, 5.

Quest. How did the Lord teach you to obey? Ye do not obey the ten commandments; ye neither learned nor teach them: but all that ye obey is all light and spirit within; which may be a spirit of delusion, for aught we know; and

we believe it is so, because we do not find it agreeing with the Scriptures, nor you in the practice of the ordinances of Christ, according to the Scriptures.

Ans. That harsh spirit, which in this manner objecteth, is not very fit nor likely to receive or embrace information, from the meek and tender Spirit of the Lamb; but there are some, who are broken and tendered, and fit to receive impression and information from the Holy Spirit and power of our God; and to them, and for their sakes, are my answers given forth and directed. So, for their sakes, I shall proceed in plainness and evidence of truth, answering, as the Lord shall open my heart.

Truly, the Lord hath taught us obedience, so as we never learned before; putting his laws into our minds, and writing them in our hearts, and giving us his good Spirit to dwell in us, to quicken and help us to obey and perform his holy laws. And those two commandments (on which the whole law and prophets hang); to wit, "To love God with all our hearts, and our neighbors as ourselves," as taught by Moses and Christ: yea, the very substance of the law written in tables of stone, he hath inwardly written in our hearts, and taught us to observe and obey; so that we have no other God but him, who brought us out of spiritual Egypt, by his out-stretched arm and holy power, revealed inwardly for us, as it was outwardly for that people of the Jews, whom God redeemed out of outward Egypt.

Indeed, before, other lords had rule over us, and somewhat still got between us and our God; so that, when we were without the limits of the pure power, we were idolaters in God's sight, though we then knew it not; but now we make mention of the Lord's name only.

So the Lord hath taught us not to make any image, or likeness of his appearance, or of the heavenly things; not to form any thing in our minds from the Scriptures; but to wait on God, to know his truths revealed in their own pure nature.

The Lord hath likewise taught us to sanctify his name, which he hath made known to us, and not to take it in

vain; but to reverence his holy power and Spirit, in every degree of his appearance; for the name of our God is living, and is only sanctified, and not taken in vain, by those that are living.

Also the Lord hath taught us to observe and keep his holy sabbath, and day of rest (even the day of the gospel rest, for that is the sabbath now), not doing our own works, or thinking our own thoughts, or kindling a fire of ourselves, on his holy day; but ceasing from our own willing and running, and from all the works of the flesh; and waiting to feel him work in us, both "to will and to do of his good pleasure;" which works in the Spirit (works of faith, of love, of mercy, &c.) break not the gospel rest or sabbath.

And having thus learned the duties of the first table (the Lord having circumcised our hearts to "love the Lord our God with all our hearts," and to exalt him, his Spirit, his nature, his will, his name, his day, in us), the duties of the second table are easy and natural to us, and we cannot but "do to others as we would be done unto;" and so love and honor all men in the Lord, as the Lord teacheth us from the true and holy balance. Therefore, we cannot *kill*, or *commit adultery*, or *steal*, or *bear false witness*, or *covet any thing that is our neighbor's*.

Then, for the laws and ordinances of the new testament; the ministration of the gospel is a ministration of Spirit and power; even of the light of the everlasting day, which the true ministry was sent to turn men's minds from the darkness to.

And here we see what was taught and required before the apostasy, while the church was in its first glory; and what was permitted and practised by permission; which were such kind of things as were not of the nature of the kingdom, not of the nature of the light of the gospel day; but of a lower nature, of an outward nature, of an earthly (elementary) nature, which were to be shaken in due time, that that which could not be shaken (which they signified of and represented) might remain, and be established in the spiritual and heavenly Jerusalem (which is the Jerusalem

of the gospel) without any such thing as could be shaken; as is testified, Heb. xii. 22, to the end. And we understand also from God's Spirit, and from the Scriptures of truth, that all such kind of things were part of, or belonging to, the outward court; which was shaken, and given to the Gentiles, when God's Spirit measured what he would have abide with his true, inward, spiritual Jews; and what he would leave to the professing world, who, in mind, nature, and spirit, and in God's account also, are but Gentiles.

Quest. How did God teach you to pray? Surely ye never learned the Lord's prayer; for ye do not practise that among you.

Ans. As God brought us into a sensible condition, so we came to feel our wants, and the need of our souls, inwardly and spiritually.

Now, waiting on the Lord in this sense, when we meet together, and when we are alone also, the Lord breatheth upon us, and kindleth in us fervent desires and longings of soul after that which is pure, and to be delivered from that which is impure; and that we might be ingrafted more and more into Christ; and that judgment and condemnation might pass upon all that is not of God in us; and that our hearts might be so united to the Lord, as that we might fear his name fully. For we feel and observe, that all our life and strength flows from the union of our souls with the Lord; and therefore, above all things, we cry for that, and for separation from that spirit which captivateth into the things of the earth, and in the earthly mind and nature.

So, we watch unto prayer, and watch for help from God in our calling upon him; and are deeply sensible that we have need both of watching and praying continually, the enemy is so near, and the soul's snares and dangers so many.

And truly, Christ, our Lord and Master, who taught his disciples to pray formerly, hath taught us also to pray that very prayer; though not to say the words outwardly in the will of men, or in our own will; he hath taught our hearts to breathe after the same things, even that the name of our heavenly Father might be hallowed or sanctified more and

more, among all that call upon his name in truth, and especially in our own hearts; and that his kingdom might come more and more, that he might reign more in men's spirits, and the kingdom of sin and Satan be thrown down; and that his will might *be done*, even in our *earth, as it is done in the heavenly* places, where all the hosts of God obey him; and that we might have every day a proportion of the *heavenly bread*, whereby our souls may live to him; and convenient food and provision outward also, according as he seeth good, who careth for us.

Now, as we are kept in the light, and watch to the light which discovers things, we see what we are kept out of, and what we at any time are entangled in and so *trespass* against the Lord; and then we are taught to beg pardon, and to wait where pardon is to be received, through our advocate, even as God hath taught us to *forgive*.

Yet this doth not imbolden any of the little ones to sin; but they pray *that they may not be led* (or fall) *into temptation;* but may witness deliverance from the *evil*, which the enemy watcheth to betray and insnare them with. And these cries are put up to him, who is ready to hear, and who can answer and fulfil the desires of them that love and fear him; and indeed not only so, but they are also put up in faith, that in the way of God the soul shall obtain and receive what it prayeth and waiteth for.

Now we witness this to be *true religion, and undefiled before God;* and we are sensible that the Lord hath taught us this, and is with us in our faith, which he hath given us; in our obedience, in our praying to him in the name of his Son, in our watching, in our waiting, in the silence of our spirits, before his mighty and glorious majesty.

Oh that ye all knew our God, and his Christ, in the same covenant and power of life, wherein it hath pleased him to make himself manifest to us! Oh, awake, awake out of your dreams, come out of the night of sin and darkness, into the light of the day!

Be not offended that I call them *dreams of the night*, for they are no better before the light of the day. Oh! be not

contented with dreams concerning God; with dreams concerning fellowship with him and the saints in light; with dreams concerning remission, concerning justification, concerning peace, concerning sanctification, concerning the help of God's Spirit in prayer, &c.

Ah! friends, dear friends (for ye, in whom there are any true breathings after the Lord, are so to me); oh, let go the dead for the living; away with dead knowledge, dead faith, dead hope, dead prayers, dead understanding of the scriptures, dead strivings after holiness, which shall never obtain, but ye be still bowed down under corruption, when at any time truly sensible, notwithstanding all these (truly, groaning and complaining is your best state here, for your peace here is wrong); and come to feel that raised in you, in the true retired waiting upon the Lord, which shall certainly obtain in you, as your minds are united to it, and come into the true sense and subjection under it; and then ye shall obtain in it, and with it, what the hearts of all the upright (whether in captivity, or out of captivity) breathe after!

Oh! therefore, be not any longer prejudiced, by the subtle devices and deceits of the enemy, against that in your hearts which reproves because of sin; and likewise draws and leads into that which is holy; for it is no less than the pure, heavenly light of God's own Spirit, whatever ye, through mistake, misunderstanding, or want of true experience, may judge of it.

XIX. Concerning the Gospel State.

The Gospel is a ministration of the new covenant, or a spiritual ministration of the substance of all that was shadowed out under the law. There were many things under the law; but in the gospel, God hath gathered all into one; in Christ there is but one seed, one Spirit, one life, one power, which redeems, one circumcision, one baptism, one faith, &c.

The law was given by Moses, and the ministration thereof continued through the prophets, until the seed should come, which was to put an end to the law, and the righteousness thereof (as in the letter), and bring in the righteousness in the spirit, which should last for ever.

The gospel is by Christ, by whom God spake in the last days, who is the beloved Son, the prophet and high priest of God, who is to be heard for ever; who taught his disciples, while he was with them on earth, in that body of flesh which his Father prepared for him; and afterwards by his Spirit (or holy anointing), whereby he continueth teaching his children, and bringing them up in the virtue, life, and power of the new covenant; giving them a new heart and spirit and causing the old nature of the earthly Adam to die in them, and pass away from them.

The law was given to the Jew outward, and is against nature in man, which seems forward to obey, but will not.

The law also is given to check that part (or nature in man) which is above the seed, to which were all the shadows and types outward.

But in the gospel, which is the power of God to the redemption of the soul, that part is done away, and the seed raised, and comes to live in the soul, and the soul in the power which quickens it, in and through the seed.

And so, here the life and virtue and nature of the seed overshadows all, and changes all in the gospel ministration; so that here is a new heaven, and a new earth, wherein God reigns, and where righteousness dwells; and the old things, wherein unrighteousness dwelt, and wherein the devil reigned, are done away, and so his kingdom is destroyed, and laid waste in man, and the kingdom of Christ set up, exalted, and established.

Then comes the mountain of the Lord's house to be known on the top and above all the mountains and hills; and then is the flowing of the enlightened soul thither, to learn of the Lord in his holy sanctuary, that it may know his ways, and walk in his paths. Then is the voice of the true Shepherd heard, and the law known (the law of the

Spirit of life in Christ Jesus) which cometh out of Zion, "and the word of the Lord (even the holy one of Israel) which cqmeth from Jerusalem." Then is the day of the Lord known; the mighty, terrible, shaking day of the Lord, which is then upon all flesh, silencing it in the dread and awe of him, who is holy and pure; and the seed is then raised to life, and in life and power, and the Lord alone exalted in that soul. "For the Son exalted the Father only, in the days of his flesh;" and it is so now, wherever the same seed and power of life is made manifest, and rules.

Then, after this shaking, after the work of this terrible day of the Lord in the heart, when God hath purged away the filth and blood of the defiled soul and spirit, by his Spirit of judgment and burning, then that which is left shall be called holy, and dedicated to the Lord, even in every one that is written and reckoned by God among the living in his Jerusalem. And all God's tabernacles and dwelling-places on his holy mountain, and in his holy city, will he cover with the glory of his presence; and all their assemblies (by his cloudy pillar, and by his shining flame) will God be a defence about; before which brightness (and the arising of his life and power in the midst of his people) Satan with his devices and fiery darts shall fall like flashes of lightning, and his storms and winds shall not be able to prevail against the houses or dwelling-places which God builds on this his holy mountain of peace and salvation.

Then the rod of the stem of Jesse is known, and the branch which groweth out of his root, and the Spirit of the Lord resting upon him. "For grace and truth came by Jesus Christ;" and where the grace and truth *which comes by Jesus Christ* is received, and his everlasting covenant entered into, there the same Spirit is poured forth, and rests (even upon all the sons), and true judgment is set up in the heart, and the soul established in the righteousnéss and peace of his kingdom.

So if any want wisdom, let him ask in faith: it is presently given from the Spirit of wisdom, which is poured out upon the seed; which is a Spirit of understanding and

knowledge, and of pure, heavenly fear, &c., which maketh quick in understanding the fear of the Lord; which fear (being understood and observed) keepeth the heart clean, teaching it to avoid and keep out of all that defiles; so that here is not so much as a touching the unclean thing by any of the sons and daughters, who are led by God's Spirit, and live and walk in the Spirit; but a following of the law of the Spirit of life in Christ Jesus fully and perfectly.

Let sin and imperfection be received back to Sodom, Egypt, and Babylon, from whence they came; but let holiness and unstained beauty dwell in Zion; yea, let Urim and Thummim, even God's light and perfection, be with his redeemed people for ever and ever.

Here the wolf dwells with the lamb, and the leopard lies down with the kid, and the calf, and the young lion, and the fatling together, and the little child leads them. Here the lion devours not, but eats straw like the ox; and the sucking child and the weaned child can play in the hole of the asp, and put his hand on the cockatrice's den; and they that are in the power can tread upon serpents, and they cannot hurt, wound, poison, or destroy; for there is safety all over God's holy mountain, and the venom or poison of the wicked spirit cannot reach thither, to hurt or poison any there: for God's earth is filled with knowledge, with life, with pure, living knowledge, which preserves out of the reach of darkness and death.

Nay, here Ephraim doth not envy Judah, nor Judah vex Ephraim; for the envying, vexing nature and spirit is taken out of them both. And here is turned to the Lord a people of a pure language, who speak the truth as they feel it, as they receive it from the Lord, in the life of it, in the true sense and understanding of it, and not according to their own apprehendings or imaginations concerning it, which are the various and many languages of Babel. For in the seed, and of the seed, is the pure language; but out from the seed are the many voices and languages (even the confusion of Babel); one speaking as he apprehends, thus; another speaking as he conceives, thus; so plainly manifest-

ing that they are out from the evidence and demonstration of the Spirit, whose voice is one, and language one, in all, in the day of the gospel. And he that speaks otherwise than the law and testimony of life speaks in the heart, it is either because he knoweth not, or is not yet gathered into, the morning light of the everlasting day of the gospel; for there all are to speak, as the oracles of God, the truth as it is in Jesus.

In this day the anger of God is turned away, and condemnation come to an end (for "there is no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the Spirit"); and the Comforter is come, by whom God comforts the soul; and the soul with joy draweth water out of the wells or springs of the Comforter. Yea, the soul is gathered into the love (or into God, who is love), where the Saviour and salvation is felt, and God found such a present help and strength in time of trouble, that fear is done away, and the Lord trusted and hoped in; yea, and boasted of in every condition. So that his name is made mention of, and sung of, and exalted over all that can come to oppose or break down the work of his power in the heart; insomuch that the inhabitant of Zion cries out and shouts against the enemy when he appears, because the Holy One of Israel is so great in the midst of her, who breaks the spear and the bow, the shield and the battle, Selah. See Isa. xii.

Yea, in this day the feast of fat things is made on God's holy mountain, of fat things full of marrow, and of wines on the lees well refined. And in this mountain the veil of the covering (spread over the heart) is done away: for in the seed there is no feigned covering; but an opening of the unveiled eye, to see the unveiled life and power, even the revealed arm of the Redeemer.

"Who hath believed our report; and to whom is the arm of the Lord revealed?" It was said so in the old covenant, in the law dispensation; but it is not said so in the new covenant, in the gospel dispensation; for the veil is done

away in Christ, and the children there with open face behold (as in a mirror) the glory of the Lord.

And here, where the seed is revealed, and the soul come into the seed, and become one with the seed, that is felt which breaketh the serpent's head; and when his head is broken, death is soon swallowed up in victory, and the tears of sorrow wiped away (so that there is no room for any tears now, but tears of joy, tears of melting love and sweetness, before the Lord), and the rebuke because of uncircumcision taken away. For when God circumciseth the heart, "to love the Lord with all the heart," then it receiveth life from him, and then the shame and rebuke of the uncircumcised and dead state passeth away.

And then saith the soul, "Lo! this is my God I so much wanted, and so long waited for. Oh! he is come, he is come to judge my heart in righteousness, and to bring under all that hath kept the seed under in me; and I feel him, my soul's salvation, and my heart is glad in him. And now I know the land of Judah" (for that land outwardly was but a figure of the inward), "and the strong city that is therein" (which the righteous nation that keepeth the truth enters in at the gates of) "where God appointeth salvation for walls and bulwarks." See Isa. xxv. and xxvi.

And in this day, when the seed is raised, when the gospel power reacheth to the seed, and raiseth up the soul with the seed, and punisheth Leviathan, that crooked serpent, and destroyeth the place where the dragons lay, so that as such a place it can be found no more, because the Lord hath made all things new, and laid waste the old, then shall be sung, to her that was afflicted, a vineyard of red wine, which the Lord will keep and water every moment, lest any hurt it; yea, the Lord (who is the keeper of Israel, who neither slumbereth nor sleepeth) will keep it night and day; and though fury be not in the Lord, yet he will go through the briars and thorns which set themselves in battle against him, to hinder the current of his love and blessings upon his heritage.

But as for his people, God will be very gracious to them,

answering them in all that they call upon him for, and being with them in the fire, and in the water; so that the waters shall not be able to overwhelm them, nor the flame of the fiercest fire kindle upon them. For the enemies' fire shall not be able to burn up God's heritage, nor their waters to overflow them; but God's fire and waters shall overflow and consume the adversaries, as he pleaseth to let forth his overflowing scourge and fiery indignation upon them.

The gospel is a state of pouring out the Spirit of God upon his seed, and his blessing upon his offspring; wherein he strengthens that which is weak, and confirms that which is feeble; wherein he comforts worm Jacob, and recompenseth vengeance to that which oppressed him, that which wounded him, that which bowed him down, that which closed his eye, stopped his ear, made him dumb and lame, hardened his heart from God's fear, &c., that nature, that wisdom, that spirit, that power, is visited with vengeance. That which emptied him of the good, and made him desolate and solitary, is now smitten, distressed, and made solitary; and the prisoner of hope loosed, and brought out of the pit; and the blind eye opened, and the deaf ear unstopped, and the lame made to leap as a hart, and the tongue of the dumb to sing, and the parched ground become a pool, and the thirsty land springs of water; and that nature wherein dragons dwelt is now changed; and life dwells there; and the holy new earth brings forth her increase of life to the Lord, and the way of holiness is made plain; which rough Esau, or conceited Ishmael, or sacrificing Cain (who hath not the true brotherly love in him), cannot come into; but holy Abel, blessed Isaac, plain Jacob, walked therein, and inherited the blessing; and the ransomed of the Lord return from all their desolations, captivities, and scatterings in the apostasy, and come to Zion with songs, and everlasting joy upon their heads, where they obtain joy and gladness, and where sorrow and sighing flee away. For when the Comforter is come to the soul, when the Spirit from on high is poured out upon it, then the wilderness becomes a fruitful field, and the fruitful field is counted for a forest;

then judgment dwells in the wilderness, and righteousness remains in the fruitful field; then righteousness is known, and the work thereof; and the work of righteousness is peace, and the effect of righteousness quietness, and assurance for ever. And the people of God then dwell (even his holy Israel, his spiritual Israel, the redeemed ones by his Spirit and power) in a peaceable habitation, and in sure dwellings, and in quiet resting-places, where their God is to them as a munition of rocks, and as broad rivers of love, righteousness, peace, joy, and blessedness for ever.

In the gospel state, the Lord, the Redeemer, the Holy One of Israel, who is the teacher of his people in the new covenant, who teacheth them to profit therein, and leadeth them in the way that they should go,—I say, in the gospel state he is known, and his voice hearkened to. "My sheep" (those whom I gather and redeem) "hear my voice, and follow me," saith Christ; who feed my flock like a shepherd, guiding them by my Spirit into fresh and green pastures, gathering my lambs with my arm, carrying them in my bosom, and gently leading those that are with young. Yea, I bring the blind by a way that they knew not, and lead them in paths they have not known. I make dark things light before them, and crooked things straight. These things do I unto them, and will not forsake them. Yea, worm Jacob, which was trampled upon by all, is now made a sharp threshing instrument having teeth, which thresheth the mountains (beating them small) and makes the hills as chaff, which fans them, and the wind carrieth them away, and the whirlwind scattereth them; but Jacob rejoiceth in his God, and glorieth in the Holy One of Israel; who openeth rivers in high places, and fountains in the midst of valleys; and makes the wilderness a pool of water, and the dry land springs of water. For the Lord hath comforted Zion, and had compassion on her waste places, and on her oppressed seed in Babylon; and hath said to the prisoners, "Go forth; and to them that sat in darkness, show yourselves abroad in the light;" and he hath made her wilderness like Eden, and her desert like the garden of the Lord; so that joy and glad-

ness is found in her (even the joy of God's Spirit, which is unspeakable and full of glory), with thanksgiving, and the voice of melody: for the destroyer, and those that made her waste, are gone forth of her, and great is the Holy One in the midst of her. So that the barren that did not bear, sings; and she cries aloud, and breaks forth into singing, that did not travail with child; for she travails not now in vain, but also brings forth abundantly: so that more are the children of the desolate than of the formerly married wife. And how can it be otherwise? For the Maker is the husband, who hath made an everlasting covenant of peace with the soul in the Son of his love, and keeps and preserves in that covenant, where the Lord can never be wroth with the soul, nor rebuke it: for here all the children of the Lord are taught of the Lord, and kept in his holy fear, and in subjection to his Spirit; and great is their peace, and in righteousness are they established, and are far from oppression, the terror whereof cannot come near them.

There are three or four things yet more on my heart to mention concerning the gospel state.

First, In it the gospel fast is known; which is not to afflict the soul, or to hang down the head like a bulrush for a day; but to loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, to break every yoke, to deal one's bread to the hungry ("to visit the fatherless and widows in their affliction," and to keep one's self unspotted from the worldly spirit and nature, which defiles, and so not to touch the unclean thing).

Then the light of the soul breaks forth as the morning, and its health springs forth speedily, and its righteousness goeth before it (for that which judgeth unrighteousness, that is its righteousness; which instead of coming after, to reprove and condemn, now goeth before), and the glory of the Lord is the rearward, coming after to preserve and defend all that springs up in the power. Oh, blessed is he that witnesseth this state!

Secondly, In the gospel state the gospel sabbath is kept, *and* known to be God's holy day, and called a *delight* (the

holy of the Lord, honorable), and the Lord is honored in it by the soul while it walketh not in its own ways, nor findeth its own pleasures, nor speaketh its own words: and then the soul delighteth itself in the Lord, who then (in this state) causeth it to ride on the high places of the earth, and feedeth it with the heritage of Jacob its father. What is that? What is Jacob's heritage? What is it Jacob is to be fed with, and inherit? Is it any less than the life and blessedness of the promised land? Is it any less than the hidden manna? Is it any less than the fruit of the living vine? Is it any other than the sweetness and fatness of the true olive-tree?

Thirdly, In it the garment of salvation is put on, even the Lord Jesus Christ; for here the filthy garments are put off, and the pure garments put on. For here the Lord hath appointed to them that "have mourned in Zion, to give them beauty for ashes, the oil of joy for mourning, and the garment of praise for the spirit of heaviness," that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. So that here the soul can truly say, "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness." For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth, so the Lord hath caused righteousness and praise to spring forth before the eyes of all that are truly opened by him; and he will not draw back his arm, or put up the sword which he hath drawn, till he hath destroyed his adversaries, and laid waste the mount of Esau, and made his Jerusalem the praise of the whole earth. *Amen, hallelujah!*

And here is the love which casteth out fear, and removeth care; so that they that dwell here are careful in nothing, but in every thing make their requests known to God by prayer and supplication, with thanksgiving; "and the peace of God, which passeth all understanding," guards the heart and mind, through Christ Jesus. So that here God glorifieth the soul, changing it from glory to glory, in and by his

Spirit; and God is praised and glorified in and by the soul, and the heart kept pure and chaste in the eye of the Lord; and the conversation ordered aright by his Spirit and power, in which the soul lives and walks, and his salvation seen and enjoyed daily more and more. So that here is a possession or inheritance of life in the kingdom (in the holy land of the living), of which there is no end. Everlasting, endless prayers to the Holy One of Israel (whose tabernacle is with men, and who dwelleth in the midst of his people) for ever and ever.

Now, if any one doubt concerning the truth of these things, this word is in my heart to such, *Come and see.* Oh! come and see the glory of the Lord, and the power of his life, and righteousness of his kingdom, which is now revealed, after the long night of darkness! Oh, blessed, blessed be his name, who hath caused his light to shine, and opened the eye, which was once blind, to see it!

Quest. But how may I come to see the glory of the gospel state?

Ans. Come to the seed, and wait to feel and receive the power which raiseth the seed in the heart, and bringeth the heart, soul, mind, and spirit into union with the seed.

Quest. But how may I come to the seed; and how may I wait aright to feel and receive the power which raiseth it?

Ans. Mind that in thee which searcheth the heart, and what it reacheth to, and quickeneth in thee; what it draweth thee from, what it draweth thee to; how it showeth thee thine own inability to follow, and how it giveth ability when thou art weary of toiling and laboring of thyself. Oh, this is he whom we have waited for! Thus he appeared to us; thus he taught us to turn in, and to turn from the kingdom of darkness within, towards the kingdom of light, which the good seedsman had sown in us as a grain of mustard seed; which when we found, we knew it to be the pearl of price, and were made willing to *sell all for it;* and now it is purchased, and also possessed in a good measure; blessed be the name of our merciful God, and tender Father, for ever and ever.

O hungering and thirsting soul after life, after truth, after the Lamb's righteousness, do thou also wait to be taught of the Lord, who thus taught us, and then do thou go and do so likewise, and thou wilt never repent of this purchase, or of what thou parted with for it, when once thou comest to enjoy and possess any proportion of it.

The Lord make thee sensible of the visits, drawings, and leadings of his Holy Spirit, and guide thy feet thereby into the way of truth and peace. Amen.

XX. Concerning Baptism.

"He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned." Mark xvi. 16.

THIS is a very weighty scripture, and necessary for every Christian rightly to understand, that he may so believe, and be so baptized, as to witness salvation by the gospel of our Lord Jesus Christ.

Now, what believing is this which is here required as necessary to salvation, and which the promise of salvation is to? Is it any thing less than a *believing in the Lord Jesus Christ*, from a sense of the power which the Father hath given him to save with? Is it not an inward believing, a believing with the heart? And what baptism or washing is it which saves? Is it not an inward washing, a washing of the soul, a washing of the heart, a washing of the conscience from dead works to serve the living God? Doth outward washing save the soul? Inward washing doth; baptizing into the name doth. Bodily exercise profiteth little; but godliness (the inward renewing and washing of the mind) profiteth greatly.

There is one faith, one baptism. Is not the one faith inward and spiritual? Is not the one baptism so also? Sure I am, that he that thus believeth, and is baptized, shall be saved; but he that believeth not, remaineth in the filthy, unwashed state, in which there neither is, nor can be, salvation; but judgment and condemnation, death and destruction, for ever.

The apostle Peter shows, Pet. iii. what the baptism is which saveth, even that which is the *antitype*, or which inwardly or spiritually answers to Noah's ark. The Greek word is Αντιτυπους, which signifieth the *antitype*, or that which answers to the type; the substance, which comes instead of the figure or shadow; and so it is more properly and naturally rendered in the old translation thus; *The baptism that now is, answering that figure, saveth.* For as Noah's ark saved the bodies of those that were in it when God came to judge and destroy the old world; so the inward washing saveth those that are washed thereby from the wrath and destruction which will come upon all that are unwashed.

Now, lest any should misunderstand and misapply his words, as if he spake concerning outward baptism, or washing, he explaineth himself in the following words: "Not," saith he, "the putting away of the filth of the flesh," not the outward washing of the body, that is not it that saves; but that baptism which causeth the answer of a good conscience towards God, by the resurrection of Jesus Christ. For this is the effect of the inward baptism; sin being washed away by the water of life, by the blood of the Lamb, that which is new, that which is renewed, riseth up out of the water which washeth away sin; and then the pure and good conscience answers to God, and the soul knows and partakes of both the death and resurrection of our Lord Jesus Christ; and so being baptized by the one baptism, even the baptism of Christ, into the one body, comes into the state and fellowship of the living. Another apostle also speaketh of the inward washing, even the washing of regeneration, and renewing of the Holy Ghost; by which, saith he, "God according to his mercy saved us." Tit. iii. 5.

The apostle Paul speaks of a "circumcision made without hands," and tells wherein it consists; to wit, in putting off the body of the sins of the flesh: and showeth how this is effected; namely, not by Moses' circumcision, but by the circumcision of Christ. Col. ii. 21. And truly, they who are thus circumcised are the true circumcision, the spiritual circumcision, who worship God in the Spirit, and have no

confidence in the flesh, but rejoice in Christ Jesus, who thus circumciseth them. Now, in the next verse he speaketh of baptism, "of being buried with Christ in baptism, and of rising with him in the same, through the faith of the operation of God, who raised him from the dead." What is this baptism? Is it inferior to the circumcision before spoken of? Is it not without hands also? What is it that buries into the death of Christ; that raiseth into the life of Christ through the faith of the operation of God? Is not this the one spiritual and heavenly baptism, wherewith the one body is baptized by the one Spirit? What doth outward circumcision avail? Doth it avail any thing? What doth outward washing avail? Doth it avail any more than outward circumcision? But the inward circumcision of the Jew inward, and the inward washing of the soul from sin, doth avail very much.

Now, for that place Mat. xxviii. 19. where Christ expressly commandeth baptizing, it is a question very weighty, and worthy duly to be considered, what baptism he there commandeth. For if it be outward baptism, they greatly err who apprehend it to be the inward and spiritual baptism; but if it be the inward and spiritual baptism which Christ intended in those words, then they greatly err who apprehend it to be the outward. Now consider the words in the fear and weight of God's Spirit.

It is said, "Go teach, baptizing;" but it is not said, baptizing with water, but "in the name," or rather (as the Greek is) "*into* the name of the Father, and of the Son, and of the Holy Ghost."

Now, to baptize with water is one thing, and to baptize into the name is another; as they who experience the spiritual baptism know it to be. For the word of faith turns men from Satan to the power of life; and then as they receive the power, and are made partakers of the power, they are baptized into the power and virtue of life; and so they are buried (so far as they come into Christ) by the power of his Spirit, with this heavenly baptism, into death unto sin, and by the same power are made alive unto righteousness;

and so the name of the Lord, the name of the Father, Son, and Spirit, comes over them, and they rise up in it unto life and righteousness, and so are dead unto sin, and alive unto God. Now, any outward circumcising or washing can be but a figure of this; but the inward circumcising and washing is the thing itself. For Christ sent not his able ministers of the New Testament to minister the letter, or to minister the figures of things; but to minister the Spirit, (else how were they able ministers of the Spirit?) to minister the substance; not to minister a circumcision or baptism which might be shaken and pass away, as outward and elementary, but to minister the circumcision and baptism which cannot be shaken; which is the circumcision and baptism of the gospel, the circumcision and baptism of the Spirit, the circumcision and baptism of the kingdom, which is never to be shaken and pass away as elementary, but to stand and abide for ever. Read Heb. xii. 26, 27, 28., and consider how all elementary and outward things which could be shaken were to be shaken and pass away; that those things which were of a higher nature (even of the nature of the kingdom) might remain and be established in their stead.

And, indeed, as the inward circumcision could not be thoroughly and alone established while the figure thereof remained, the same may be truly said concerning the inward baptism; so that by this it may appear, that the baptism of water cannot be the baptism which Christ intended in this place, because the baptism here spoken of was to continue to the end of the world; but the baptism of water is plainly of such an outward, elementary nature as might be shaken as well as circumcision, and so was to be shaken in due time, that that which could not be shaken might remain. Read also Rev. xi. 12. where it is plainly signified, under that phrase of the outward court being left out of God's measure, and given to the Gentiles, that things of such a nature were shaken; and so were those that were not the true and spiritual worshippers in God's sight. For they are Jews under the gospel who are Jews inwardly;

and they who are not Jews inwardly are, by God's Spirit, numbered amongst the Gentiles. And consider how, not only the notorious Heathen, but such as had got the "form of godliness, but denied the power thereof," were rejected, with their outside shadows, as really as outward Jerusalem was rejected to be trodden under foot of the Gentiles.

Obj. 1. But against this it is objected, that the baptism of the Spirit cannot be the baptism spoken of in this place, because the baptism spoken of in this place is commanded; but the baptism of the Spirit was never commanded, nor was it any man's sin not to be so baptized.

Ans. Surely this is a great mistake. Was the inward washing of the heart never commanded? "Rent your hearts, and not your garments." What is this but the spiritual baptism? The gospel is a ministration of inward things, and the inward things are strictly commanded there. Can any man be saved without inward baptizing? and is he not commanded to receive inward baptizing? and doth he not sin, if he do not wait to receive it, and give up his heart and soul to be baptized by God's Holy Spirit? If the eye were opened in people to look into the gospel ministration, and into the inward nature of things, this might easily be demonstrated to the least babe there. For as the gospel was before the law, and could not be disannulled by the law; so this ministration of the Spirit's baptism (for nature and kind) was long before John's baptism, and could not be disannulled by any outward ministration of baptism, but abideth the same for ever; and is to have its place in the gospel state, where the figures and shadows of things pass away, and that which is true, lasting, and substantial, filleth up the room thereof.

Now, the baptism of the Spirit, or the spiritual washing and circumcising the heart (which is all one in substance), was called for and required of the Jews under the law; and it was their sin not to answer God's call and requiring therein. Consider these scriptures following, with many more of the like nature; "Break up your fallow-ground, and sow not among thorns." Jer. iv. 3. Can the fallow-

ground be broken up, and the thorns rooted out (else the sowing will be amongst them), without the circumcision or baptism of the Spirit, which is all one in nature and ground? Again: "Circumcise the fore-skin of your hearts, and be no more stiff-necked." Deut. x. 16. "Make you a new heart and a new spirit; for why will ye die, O house of Israel!" Ezek. xviii. 31. (Is not this all one in substance with that scripture, "He that believeth and is baptized, shall be saved"?) "O Jerusalem, wash thine heart from wickedness, that thou mayst be saved! how long shall thy vain thoughts lodge within thee!" Jer. iv. 14. "Wash ye, make you clean, put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword: for the mouth of the Lord hath spoken it." Isa. i. 16. to 21.

Is not here the true baptism, and the remission of sins, which ensueth thereupon, with the blessing on the baptized estate, and the curse on the unbaptized, which extendeth both to Jew and Gentile? for with God *there is no respect of persons.*

Oh that men could read the Scriptures of truth, with the true Spirit and with the true understanding! For these things, which were written to the people of the Jews, were written for our learning; and precious things may be learned from the Scriptures, by those whose eyes are opened by the Lord, and who keep close in their reading to that which anointeth and openeth the eye; whereas others cannot but misunderstand and wrest them, to their own great danger at least, if not to the ruin and destruction of their souls.

I shall here mention but one place more, which is that of Psa. li. 17. "The sacrifices of God are a broken spirit; a

broken and contrite heart, O God, thou wilt not despise." Can any offer up the sacrifice to God, but he who is inwardly and spiritually washed from that which defileth and hardeneth? And doth not God require this baptism? And what is this but the baptism of the Spirit? who thus washeth the soul with his heavenly water, in the ministration of his word and power, when the virtue and efficacy thereof reacheth to the heart, in and through the faith.

Obj. 2. The baptism of the Spirit cannot be here intended, because this baptism is to be administered by men; but the baptism of the Spirit was never administered by men; Jesus Christ was the alone minister of this baptism.

Ans. The apostle saith, "that God had made them able ministers of the New Testament; not of the letter, but of the Spirit: for the letter killeth, but the Spirit giveth life." 2 Cor. iii. 6.

Mark; They were made able ministers by God, of that which giveth life: and that they did minister the Spirit by imposition of hands is manifest, Acts xix. 6. and in many other scriptures.

Indeed the apostles were not able of themselves, or by any virtue or strength of their own, to beget men to God, or to baptize men into his name and power; but their sufficiency was of God.

Again, Paul was sent to the Gentiles, to open their eyes. Acts xxvi. 18. Now, opening the eyes of the blind is as peculiar to Christ, as baptizing with the Spirit can be.

When Christ gave his apostles commission to teach, baptizing, he told them, "All power in heaven and earth was given him;" and bid them not "depart from Jerusalem, but wait for the promise of the Father: for John truly baptized with water, but ye shall be baptized with the Holy Ghost not many days hence;" and that then they should receive power. What to do? To baptize with water? or to baptize into the name with the same baptism wherewith they themselves were baptized? See Mat. xxviii. and Acts i.

Now, if this commission, here given to the apostles, Mat. xxviii. 16, &c., was to baptize with water, then Paul was in-

ferior to the other apostles; for he, though he had seen the Lord, and was sent from him to open the eyes of the Gentiles; yet he was not sent to baptize with water, as he expressly saith, he was not sent to baptize (that is, outwardly with water), "but to preach the gospel." But if the baptism intended by Christ was inward and spiritual, even into the name, virtue, life, and power of the Spirit, then Paul had the apostolic commission as fully as any of the rest, and the grace and power of God did work as mightily in him to this end, as in any of them.

But men are as much mistaken about the teaching required by this commission, as about this baptism; for this teaching is not a literal teaching of things, or a discipline into an outward knowledge and way, but a teaching in the Spirit and power; and him whom God enableth so to do, he also enableth to baptize into the same Spirit and power. Yea, indeed, when the life and power ministers (the word spoken being mixed with faith in them that hear), it brings the earthly part under, and brings the life and power of the Lord Jesus Christ over the heart and spirit. And this is true baptism, and the substance of the figure or shadow, which was before the figure either of baptism or circumcision was, and remains when they are gone.

Obj. 3. This baptism in the commission was to all nations; but the baptism of the Spirit fell only on some few at the beginning.

Ans. The promise of receiving the Spirit is upon believing, and it extendeth to every one that believeth. "He that believeth on me," as the scripture hath said, "out of his belly shall flow rivers of living water;" but this spake he of the Spirit, which they that believe on him should receive. John vii. 38, 39.

Answerably Peter said to that great assembly to which he preached, whereof there were added about three thousand souls, "Repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost: for the promise is unto you, and to your children, and to all that are afar off, even

as many as the Lord our God shall call." Acts ii. 38, 39.

Indeed, several gifts of the Spirit were given, some to one, some to another, according to the pleasure of the giver, and diversities of manifestations and operations of the same inward life and power: but every one received so much of the Spirit as to make him a son, and to cry *Abba, Father*, and to wash him.

And this is the one washing which all the flock are washed with, and so baptized into the one pure, living body: and this is the substance of the figure, which substance belongs to the gospel state; though God also saw a use of some figures in that day, and so inclined their hearts then to make use of them, which his gathered sons and daughters, by the gospel Spirit and power in this day, would make use of also, if the Lord did so require them. For the Lord is our judge, and the Lord is our king, the Lord is our lawgiver; who, by his Spirit and power, determines in every age what he would have his people do; and who leads into the way of life, truth, and holiness, which always was and is but one and the same for ever.

And what if the Lord, who hath caused his everlasting day to dawn again, and the everlasting gospel to be preached again, will have every shadow and figure to fly away, seeing they are of but one elementary nature and use, and not everlasting and abiding; who may gainsay him herein, and say, that this is not the ministration of the everlasting substance, or the same gospel the apostles preached, because some shadows which they expect, and have a strong belief concerning, are not found therein?

Obj. 4. The baptism in this commission cannot be the baptism of the Spirit, because it is to be administered in the name of the Spirit.

Ans. The Greek word is not ἐν, which signifieth *in;* but εἰς, which signifies *into:* so that the baptism here commanded is to baptize into the name, into the Father's name, into the Son's name, into the Spirit's name, by turning them from darkness to light, from the power of Satan to God; and then the power and life of God's Holy Spirit comes

over their hearts and minds, and breaketh the power of Satan, and washeth their consciences from that which is dead, and plungeth or dippeth them into that which is living.

Now, as God made them able ministers of the New Testament, which is a spiritual ministry, an inward ministry, and gave them the heavenly treasure of life, and of his Spirit to minister with; so he required and expected of them the work of the spiritual ministry, which was the spiritual teaching, and spiritual baptizing into the inward name.

But that there was also a baptizing with outward water, that I do not deny; and that it was of use as a type to the weak and ceremonious state the Jews were in, when Christ sent forth his apostles to gather them out of the law state, into the gospel state, I am also satisfied in: but it hath been since corrupted, and set up above its place by apostates; and every one should consider and wait on the Lord, to know what God requires, and will accept of him. For the kingdom of God stands not in meats and drinks, or any outward washings, nor comes in the way of man's observation, but in a heavenly seed, and in the Holy Spirit and power of life; which, happy are they who are made partakers of, baptized with, and led by. God will try every man's religion, work, and practices, by the true reed or measuring line: blessed is he whose religion will bear that trial!

It is a great matter to know the gospel state and ministration, the gospel Spirit and power, the gospel church and ordinances, the words of the holy prophets concerning the day of the gospel, the words of Christ concerning the kingdom and power of God, the words of the apostles concerning the mystery of faith, and the Word which was from the beginning.

These are weighty things, and of great concernment, about which men may easily miss and wrest the Scriptures, unless they be enlightened by the Lord in the renewing of their minds, and their eye kept to the holy anointing, that they may not out-run (and so imagine and conceive of them-

selves according to their own ability of understanding), but know and keep to the gift and inspiration of the Almighty, which giveth true understanding. For as no man knoweth the mind of a man, but man's own spirit within him; so the mind of God (in the words which his Spirit spake), no man knoweth but his Spirit. And there is a key of knowledge to open the words of scripture by, which they cannot be opened without,—I mean such scriptures as relate to the mystery of life and salvation, which was always hid from the wise and prudent in every age.

The Pharisees had got a great deal of knowledge and understanding of the law of God, and prophecies of things to come, from the words of Moses and the prophets; but they had not the key of knowledge; and "so they erred, not knowing the Scriptures" (notwithstanding all their diligent reading and studying them), nor the power of God.

Every one had need be wary lest he err after the same manner, and so set up his own apprehensions from the Scriptures, instead of God's truth and the mind of his Holy Spirit; for then he cannot but also oppose that which is indeed his truth, and truly agreeable to the Scriptures, though to man's mis-biassed judgment it may seem different or contrary.

The Lord beget in people's hearts true desires after himself, and guide them into the way wherein they may obtain all the desires of their souls, which he begets in them; and the Lord preserve all that fear him, from clashing against the present dispensation of his life and power in their day and generation!

The Pharisees little thought they would have killed the prophets, had they lived in their days: nay, they greatly condemned their fathers for so doing; and yet they themselves crucified Christ. And many now little think they would have crucified Christ, had they lived in the days of his flesh; and yet they disdain, reproach, and persecute the appearance of the same Spirit, life, and power, as it now appeareth in his saints, whom he hath redeemed and dwelleth

in, and in whom he manifesteth himself, preacheth and suffereth, whatever men think of them.

Oh, blessed are they that are not offended in Christ, in the present appearance of his life and power! For they are not offended at him who gives life in the Father's name to all that receive him and wait upon him, and worship in the quickenings and virtue of his Spirit.

XXI. Some Questions answered, concerning the Gentiles doing by Nature the Things contained in the Law; and so showing the Work of the Law written in their Hearts. Rom. ii. 14, 15.

Question 1. By what nature did the Gentiles the things contained in the law? By the enlightened or unenlightened nature? By nature, as it lieth corrupted in the fall, or by nature in some measure renewed by the light of God's Spirit shining in the heart? And by what covenant was the law written in their hearts? Is not the writing of the law in the heart a promise of the new covenant? And can it be writ in any heart, but by virtue of the new covenant? Is not the least writing of the law in the heart a degree of the promise? For the old covenant contains only the law in the letter; but the new covenant contains the writing of the law in the heart by the Spirit.

Ans. The apostle had showed before, that that which might be known of God was manifest in them, for God had showed it unto them; so that they had a manifestation of the light of God's Spirit in them, whereby they might discern his eternal power and godhead, in or by the things made; for that which is visible shadows out and declares that which is invisible, which the inward eye sees, it being opened by the Lord.

Now, their hearts being joined to this manifestation of God within, it changeth the heart and nature; and in the changed heart and nature, God writes his law; and the law being writ in any measure in the heart, it hath some power

upon man, to cause him to subject to it, and answer what God requires of him thereby; and so his heart and conscience will accuse him, or excuse him, as he is found answering or rebelling against the holy light and law of God's Spirit within, manifesting the will of God unto him. For God, though he peculiarly chose the Jews, and in that sense had cast off the Gentiles, not choosing them so to be his peculiar people, yet he was not the God of the Jews only, but of the Gentiles also; and had a care of their precious souls, visiting them with that light, and inward manifestation of his Spirit, which was able to save and deliver them from the darkness. And it is testified, they came thus far by this inward manifestation of God in their hearts, and what God had showed them thereby, that they knew God. Rom. i. 21. They had a true knowledge of God from the light within; they had a measure of the pure and heavenly gift: but they were not thankful for so great a gift, in their dark state; and when they came to some true knowledge, did not glorify God, according to what they knew of the Lord, from the light of his Spirit within; but ran out from the measure of the gift into imaginations, into the conceivings of their own wisdom; and this brought darkness upon them, and gave deceit power over their hearts.

Now, if they had not professed themselves to be wise, but kept low to the manifestation of God's Spirit, and denied their own wisdom, they might have been truly wise; but running out from the measure of the gift, into their own wisdom and thoughts, they became fools as to the true wisdom, and wandered into gross idolatrous conceptions, and brought great judgments from God upon themselves. *And this was their condemnation* (not that the light of God had not shone in their hearts; not that that which might be known of God was not manifest in them; but) *that they loved their own dark wisdom, thoughts, and conceivings, more than the manifestation of the light of God's Spirit within.*

Quest. 2. But if God was the God of the Gentiles, and thus visited them, were any of them saved thereby? Did

not all the Gentiles universally perish, notwithstanding this light, or manifestation of God's Spirit within?

Ans. God forbid, that the inward manifestation of his light and visitation of his Holy Spirit, should be of no effect to none of the Gentiles; but that they should all perish notwithstanding it! It is testified here, that some of them came so far as to have their nature changed, so that they were a law to themselves, and did by nature the things contained in the law; which it is impossible for corrupt fallen man to do. And these hearkening to that, and following that which led them thus far, could not choose, but like to retain God in their knowledge, which the generality (who followed their own wisdom) did not; whereupon God gave them over to a *reprobate mind*, ver. 28.

But now, those that had the law written in their hearts, and answered it, fearing God, and working righteousness, and liking to retain God in their knowledge, such God did not give up to a reprobate mind, but kept them savory to himself, and made them more and more partakers of the true and inward circumcision; so that their want of outward circumcision was no hindrance to them as to acceptance with God, but their uncircumcision went with God for circumcision.

And this their state (from the inward life and power) judged the Jew, who boasted so much of his state, because of the letter of the law, and outward circumcision. Rom. ii. 26, 27. Yea, this state shall be justified by God, when "God cometh to judge the secrets of men by Jesus Christ, according to my gospel," said Paul, ver. 16. Jesus Christ, is the judge, who will justify whatever his Spirit hath made known of God the Father in the hearts of the Gentiles, and them in their sense thereof, and subjection thereto.

That man who hath bowed to the Spirit, been taught by the Spirit (having had the law of God written in his heart), and learned obedience in the new nature, so as to do the things contained in the law, and hath received the inward circumcision, which cutteth off, teacheth to deny, and keep down that which is corrupt; which will never answer the

law, nor suffer the man in whom it rules to answer it,—I say, he that cometh into the sense of God's Spirit, and the law thereof, and into the denial of his own spirit, he bears that which in substance is the cross of Christ, which crucifieth the worldly nature and spirit; and as he is truly circumcised, so must he needs also be justified and saved under this yoke. For the Lord God of life, the Father of glory, will condemn none whom he finds in Christ, subjected to Christ, one in nature with the image of his Son; and Christ will condemn none whom he finds in his Spirit, taught by his Spirit, receiving holy laws from his Spirit, and walking in obedience thereto. And, indeed, I doubt not, but the merciful God hath saved many among the Gentiles, in all ages and generations, by the light of his Holy Spirit working their minds into the sense thereof, and into subjection thereto, according to the manifestation thereof within them. For it is not the having much knowledge that saves, but the being subject to the measure of the gift which comes from the Lord Jesus Christ, the Saviour.

Quest. 3. But how can those be justified according to Paul's gospel, who never heard Paul's gospel?

Ans. Paul's gospel is the gospel of Christ, the everlasting gospel, the one gospel, which is the power which saves, which is manifested in the new covenant within; which is hid in them that are lost, but revealed, in some measure, in all that are saved. Wherever the new covenant is, there is the gospel; wherever the law is in any measure written within, there is somewhat of the gospel.

If a man believe in that which shines within, which manifests the will of God within, he believes in that power which raised our Lord Jesus Christ from the grave; and if he lay hold on it by faith, he lays hold on God's strength, which inwardly visits to save the soul; yea, and if he obey it, he obeys the gospel, and shall not be condemned for disobedience, when Christ appears in flames of fire, to judge and condemn all the ungodly.

XXII. Concerning the Rule of the Children of the New Covenant.

WHAT was the rule of the Jew outward, as to their outward state? Was not the law and testimony outward? Did not God make the law in the letter? What is the rule of the Jew inward? Is not the law and testimony inward? Is not the gospel a ministration of Spirit and power? And is it not a more glorious ministration than the law of the letter? Under the law, God spake by Moses and the prophets; but under the gospel he speaketh by his Son: and do not his sheep hear his Son's (the true Shepherd's) voice? We all, like sheep, have gone astray; but (blessed be the Lord) are now returned to the Shepherd and *Bishop of our souls:* and shall we not hear him, and follow him, whithersoever he goes and leads by his holy and good Spirit? "A prophet shall the Lord your God raise up unto you, like unto me; him shall ye hear in all things," said Moses. Did Moses say, My words shall be your rule; or the words of the prophets shall be your rule then, in the days of the new covenant? Nay, he did not say so; but, "him shall ye hear in all things;" and he that will not hear him shall be cut off; yea, verily, it is so. He is the minister of life; and he that doth not hear him, and receive life, virtue, and power from him, he builds but from the letter (from what he apprehends from the letter), but is really separated and cut off from the ministry of the life and power. "He that hath an ear, let him hear;" and he that hath a heart, let him consider.

Now, the true Jew, the Jew inward, in whose heart God writes his law by the finger of his Spirit, he is to read and to meditate on the inward law written in his heart, as the outward Jew was to read and meditate on the outward law. And as, in obedience to the outward law, the outward Jew was blessed, and free from the curse, and his outward enemies; so, in obedience to the inward law (the law of the Spirit of life), the inward Jew reaps the spiritual blessings,

and becomes inwardly free from his inward and spiritual enemies. "Ye shall know the truth, and the truth shall make you free," said Christ to his disciples; and every true disciple in the obedience of the truth witnesseth it.

And here the mystery of all (which was outwardly written and testified of) is known; the mystery of the law, the mystery of the prophecies, the mystery of the gospel, the mystery of the fellowship in and with the saints in light; the mystery of the faith, which is held in a pure conscience; the mystery of the love, which ariseth from the true and inward circumcision; the mystery of the hope, which anchors within the veil, and purifies the heart, *as he is pure.* For the true children, the children of the heavenly wisdom being children of the hidden life, are begotten in a mystery; for the Spirit of God breatheth upon them no man knoweth how; and thus is every one that is born of the Spirit.

Now, as they are begotten in the mystery of life, so the mystery belongs to them, and is revealed and opened in them; insomuch that they know God not only as outwardly described, but as inwardly revealed and manifested in Christ, his bright and heavenly image.

So here the one truth is known, *even as it is in Jesus;* the one way is known; the one name of the Lord (which is and was the strong tower in all ages and generations, which the righteous did, and do still, fly unto and are safe) is known; here the one baptism is known; here the one supper is known; yea, here the one God is worshipped, as Father and Son, in the one Spirit and truth. So that here is no dreaming in the night, by men's comprehendings and conceivings upon the Scriptures; but here is seeing with the true eye, in a measure of the light of the everlasting day, which is given to the children of light, who live in the light, and walk in the light, and in the true light (which now shines) see the pure and eternal light daily more and more.

Who would not count all dross and dung (even all the knowledge he can gather and comprehend of himself) for the excellency of this knowledge which God gives to those that are turned to the light and power of his Spirit, from

the darkness of their own thoughts, reasonings, and conceivings upon the Scriptures, and do wait upon him therein, even in his holy temple, night and day? For all under the gospel are to be priests to God; and all his priests are to wait upon him, and worship him in his holy temple; and to watch diligently that neither the fire go out, nor the lamp go out, nor the salt be wanting to season and keep the heart melted and broken, that it may be a continual acceptable sacrifice to the Lord.

Time was, when we also did believe that the Scriptures were the only *rule of faith and practice;* and so bent ourselves to search out and observe what we found written therein, hoping thereby to have attained to that which our souls desired after. But we found all the directions thereof weak as to us, through the flesh, and sin had still power over us; and we knew not what it was to be made free by the Son; free by the truth, free indeed from that which stood near to tempt and draw us into sin. But when the light of God's holy Spirit shined upon us, and our minds were by him turned thereto, and his law written on our hearts, in and by the new covenant, which he revealed in us, and made with us, in and through his Son; then we felt the ministration of the power of the endless life, and were experimentally assured, that in the gospel administration, which is an administration of the Spirit and power, nothing less than Spirit and power can be the rule.

Mark; In the old covenant, letter (or outward directions) was a rule; but the living commandment, or Word in the heart, is the rule in the new covenant; living laws; laws livingly written; laws that give life to them in whom they are written; they are the living, powerful, and effectual rule.

Nor do we undervalue the Scriptures, in thus giving honor to Christ and his Spirit; for it is their honor to testify of Christ and of his Spirit, who is the pure, certain, infallible rule of the new life, and who gives to fulfil all the holy directions, which are written in the Scriptures, concerning the way of life.

A man, at a distance, may easily speak uncertainly; but let a man be joined to God's Spirit, and feel his holy nature, movings, leadings, and guidings, he cannot but acknowledge them to be his certain and infallible rule; for nothing is more certain than God's Spirit, than the holy anointing, which is truth and no lie, *and leads into all truth, and out of every lie and deceit.*.

XXIII. Some Queries concerning the Law, or Word, Statutes, Testimonies, Judgments, &c. which David was so delighted in, and prayed so earnestly for.

DAVID said, "Thy Word is a lantern to my feet, and a light to my paths." He found it sweeter than the honey and the honey-comb. He desired to be taught God's statutes, and to learn the way of his precepts, &c., as may be abundantly read, Psa. xix. and in other places.

Query 1. What was this Word or law, which there was such an earnest desire in David after; by observing whereof he became wiser than his teachers? Was it the law of Moses, the law outward; or was it the Word and law of life inward?

If it be said, It was the law of Moses; then I query in the second place:

Query 2. What rule had David from the law of Moses to say, That God desired not sacrifices, nor delighted in burnt-offering? Did not God desire and require of his people under the law, that they should perform these things? And did he not accept of them, and delight in them, when they performed them aright, in faith and obedience to him? Was not the Lord pleased with Abel's sacrifice? And did not God smell a sweet savor in Noah's sacrifice? How could David say in truth, and from a true Spirit, That God did neither desire them nor delight in them?

Query 3. Ought not David to try this Spirit which spake thus in him, whether it was of God or no? Should he receive a testimony from any spirit so directly contrary in ap-

pearance to the foregoing testimonies of God's Spirit in the holy Scriptures, without a full and certain evidence and demonstration that it was the Spirit of God?

Query 4. How was David to try, or how might he certainly try this Spirit, whether it was of God or no? Was he to try it thus, whether it spake according to the testimony and law of Moses, according to what Moses had spoken in this matter, which certainly was of God, and was given by God for a law or rule to that people the Jews? If he had tried it thus, would he *not* have judged it a spirit different from the Spirit of Moses, speaking contrary to the law and testimonies which God gave forth by him? For sacrifice and burnt-offering was strictly required there, and God often testified his acceptance thereof, and delight therein. So that God did accept and did delight therein in one respect, and did not accept nor delight at all in them, in another respect; but his aim was at another thing, and at other sacrifices, which David clearly saw. And so David's eye, mind, heart, and spirit being gathered inward, even thither where God's eye and heart was, he there had a clear sight, and gave a certain sound concerning what was acceptable in the eye of the Lord, and what not; and so saith, "God did not desire sacrifice, nor delight in burnt-offering." Psa. li. 16. Though the language of the law of Moses speaketh far otherwise, where circumcision, sacrifices, and such outward things are expressed as of great value with the Lord, and as great and high privileges, which were bestowed upon that people in that day.

Query 5. May not the same Spirit, or the children of God in the same Spirit, say to the Lord in this day, concerning things of the same outward nature, Thou desirest not such outward things, else would we perform them. Thou delightest not in outward shadows of the things of the kingdom. Thou desirest not outward washing the body with water, or eating and drinking of outward bread and wine, which avail no more than circumcision and the passover. If thy delight were in things of this nature, and thou didst require them of us, how willingly would we be found

in the practice of them before thee: but thy delight is in that water which washeth the soul from its filth, and in the souls that are washed therewith. And thou desirest to see thy children feeding on the living bread, the bread which comes down from heaven, and to drink of the wine which refresheth, and maketh glad the heart both of God and man?

Query 6. If any of the children of the Most High should in this feel the life wherewith God hath quickened them open in their hearts, and such a testimony arising from his Spirit in them, how should they try whether this Spirit and voice were of God or no? Should they look into the writings of the evangelists and apostles, to see whether baptism with outward water, and eating of outward bread, and drinking of outward wine, was ever commanded and practised in the apostles' days? And if they suppose strongly that it was commanded, or find it was practised, may they thereupon safely conclude that it was a wrong spirit, and wrong voice, that testifieth thus in them, and not the voice and Spirit of the Lord? Had David tried and judged thus, might not he have judged and condemned the Spirit and voice of God in his day? And if we try and judge in this manner, may not we judge and condemn the Spirit and voice of God in our day? David saw clearly that outward sacrifices were not the abiding thing, but significations of that which was abiding; and this sight greatly shook them in his spirit. The Lord hath likewise shown us clearly that outward water, bread, and wine, are not the substantial, the spiritual, the heavenly water, the heavenly bread and wine; but of the nature of such things as were to be shaken, that those things which cannot be shaken, may remain in the gospel state and kingdom.

Oh! therefore, let men take heed how they build, or how they judge concerning the appearances of God, by their own apprehensions upon the letter of the Scriptures. But let every one be careful to build upon the rock, Christ; upon his Spirit, his life, his power inwardly revealed, which the birth, being kept to, reveals in and to us; but no man, by his own

conceivings and apprehensions upon the letter, ever knew, or can know the Spirit and voice of the Lord.

And thus men may come, waiting here in humility and fear upon the Lord, to judge true and righteous judgment concerning the appearance of God, and the things of his kingdom; which they can never do by their own understanding, and comprehending things from the Scriptures, out of the light and quickening life of God's Spirit. For man is dead, dark, and corrupt, but as he is quickened, enlightened, and his heart sanctified by God's Holy Spirit. What can a dead man see? What can a dead man hear? Can he hear the living sound before he is quickened by it? Do not the Scriptures relate, and treat of, spiritual things? And can the natural man understand them? Can man's unholy mind understand the words of God's pure, holy Spirit, which were given forth through vessels that were sanctified (some from the womb), and when the Spirit of the Lord was upon them, and they gathered by his Spirit into a holy, living sense?

Oh that men saw their need of the Lord to open their hearts, and that flesh might be silent in them, that they might come to witness the birth of God's Spirit, and the precious understanding of the heavenly things which is therein given! And then that understanding which is not precious, nor living, nor of God, but of themselves, would not be of so great value with them: for indeed, through this great mistake, many (some whereof are zealous and knowing, according to the esteem of men) reject *that* which is of God, and set up *that* which is of themselves, even of their own apprehending and conceiving; which will be bitterness and sorrow in the latter end, when that eye shall be opened in them, which is at present closed in too many.

Blessed is he who can truly say, The Lord hath opened an eye in me, even the true eye, the pure eye, the living eye; and with that eye I now see; but with the eye wherewith I saw before, I now see not: and now I know the difference between seeing the same things with my own eye, and with the eye which God hath given me. So that now

my earnest desire and prayer to the Lord is, to keep open in me for ever that eye which he hath opened; and also to keep that eye shut which he, in his tender mercy to me, hath been pleased to close up in me.

And truly, this is the ground of the great difference between us and others, about the things of God; for though we own the same things, and speak of the same things, yet we own them not alike, nor speak of them alike. Why so? Because we see them with different eyes, and so have a different sense of them.

Others call things true, and so acknowledge them as they apprehend them from the letter: we call things true, as they are demonstrated to us by God's Spirit, and as we feel the virtue, life, and power of them from God, in our hearts.

Now, this we are assured is the true way of knowledge; therefore is it our hearts' desire (in true love to all, especially to those in whom there are any tender breathings after God), that people might so wait upon the Lord, as that they might be led by him into it, and quickened daily more and more by him in it.

And, indeed, those teachings and demonstrations of truth, which are given and received in the pure sense, and in the quickening life, they are the teachings of God's Spirit according to the new covenant; which is a ministration not of the letter (no, not of those shadowy or dead things which are administered therein), but of the power and life. For the law is letter, but the gospel is Spirit and power. The gospel state is a state of fulfilling those things in the Spirit and power of the endless life, in the new covenant, which were spoken of, promised, and shadowed out under the law in the old covenant.

XXIV. Some Observations on 2 Pet. iii. 14, 15, 16.

"Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot and blameless. And account that the long-suffering of our Lord is salvation; even as our beloved brother Paul also, according to the wisdom given unto him, hath written unto you: as also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction."

Obs. 1. WHAT Peter, Paul, and the rest of the holy men of God wrote of. They wrote of the *grace of the gospel*: they wrote of the *sufferings of Christ*, and the *glory that should follow, and the salvation of the soul;* and true rest, which believers should receive, and enter into in him. 1 Pet. i. 2, &c. and Heb. iv. 39. They wrote concerning the *times of reformation*, wherein those things should be reformed under the second covenant, which had been amiss under the first. Heb. viii. They wrote of the *times of restitution, and refreshing from the presence of the Lord.* Acts iii. 19. 21. For in the new covenant, there is a renewing and restoring; and the pure presence of God, which refresheth, is witnessed and enjoyed there. They wrote of the everlasting kingdom, the *kingdom which cannot be shaken*, Heb. xii. 28. which stands in that power which shakes all things that may be shaken, but itself is unmovable. They wrote of the *day of the Lord*, the *day of the gospel*, which brings darkness and confusion upon man's spirit and glory, and desolation upon his buildings, melting and dissolving the old heavens and the old earth, wherein unrighteousness had a place, and bringing forth the *new heavens* and the *new earth*, wherein dwells righteousness. Isa. li. 16.

"For if any man be in Christ, there is a new creation: old things pass away, and all things become new," at Christ's appearing in his glory in the heart; to which they that truly believe in him cannot but hasten; that the earth, with the works thereof, may be burnt up, and the heavens

so the new heavens and the new earth may be

inwardly witnessed and experienced, and the King of glory found sitting on his throne, and reigning therein.

Obs. 2. How Peter and Paul, with the rest of the apostles and holy men of God, wrote. They wrote according to the wisdom given unto them. They wrote not in their own wills, or according to their own wisdom; but kept to the gift and light of the Spirit, which they had received from the Lord. They waited to observe the Lord go before, the Spirit of the Lord move, and also give ability from the measure and gift of life, which he had bestowed upon them.

And these are the proper limits of writing and speaking under the ministration of the gospel; which is a ministration of the Spirit and power, and not of the literal knowledge of things, according to man's understanding and comprehension.

Obs. 3. That there are some things in the writings of Paul (and in the other scriptures also) hard to be understood; which every one that hath true life and true sense does not at first understand, but only such as are grown to a capacity. For the writings of the apostles, and ministrations of the Spirit, are to several states and capacities, and can only be understood according to the growth and capacity of each state; much less can the carnal understand or digest that which is high and spiritual.

Obs. 4. That there are some among those whom the Lord visiteth, and reacheth to by his power, who do not attain to the knowledge of the truth, nor come to the establishment therein: some that are always learning, but never come to the true, heavenly, spiritual knowledge of the things of God; some that know Christ only according to the letter, but not according to his Spirit and power. Some there are that learn in such a way as they can never come truly and thoroughly to understand: for it is God that openeth the heart and ear; it is Christ who hath, and giveth, the key of knowledge; but many learn what they can of the things of God and Christ, without having their hearts and ears opened by the Lord, and without the true key of knowledge; and so those remain unlearned and unstable as to the

mystery of godliness, as to the mystery of life and salvation, and as to the nature of the things of God's kingdom.

Obs. 5. That those who are unlearned and unstable in the mystery of truth, are wresters of the Scripture. They cannot understand things as they are, not having the key; and so they wrest them, and strive to make them speak, as they apprehend and would have them.

And here in this state, in this wisdom, is both adding to, and diminishing from, the holy words of truth: for in many places they add of their own conceivings, and in other places diminish from the drift and intent of God's Spirit.

Obs. 6. That wresting the Scriptures tends to the destruction of those that do it. God is the Saviour, and the holy words of the Saviour tend to save; but being bent aside by man's nature and spirit, they are not the same they were when they came from God, nor have at all that virtue and nature in them.

And indeed wresting the Scriptures is a high, presumptuous, and provoking act, and brings God's displeasure against, and curse upon, the soul.

Now, it is impossible for any man not to wrest the Scriptures, unless he keep close to God's Spirit to receive from him the understanding of them; *for the inspiration of the Almighty giveth understanding*, and not another thing. God knoweth what he intendeth, in the words he spake concerning the heavenly things; but man knoweth not, but as his spirit is opened and enlightened by the Lord.

Blessed is he who waiteth upon and watcheth to God's Spirit in reading the Scriptures, not leaning to his own understanding and apprehension of things, but waiting to feel his mind opened and quickened by the Lord, that in the renewings of his mind he may learn of God that which is new and living, which is not comprehended in the letter (or in literal descriptions of things), but in the Spirit and power itself, which is the limits of the new covenant, out of which the children of life are not to depart, but to abide, dwell, and grow up therein.

XXV. Concerning the Gospel Ministry, or right Way of teaching and learning the Mystery of Life and Salvation.

When Christ came in the *fulness of time*, in that body prepared for him by the Father (he who was filled with the Spirit, and anointed of God to preach the gospel), he preached the kingdom of God, bidding men seek it, directing them where to seek it, and how they might find it; telling them, in several parables, what it was like, and where to look for it, even within their own hearts; and that they might the better discern it, shadowed out the being, nature, and properties of it, in several resemblances. He compared it to a "treasure hid in a field," which the wise merchant selleth all to buy; to "a pearl" hid in the earth; to a lost "piece of silver," which they that sweep their own houses, and search with the true candle, may find; to "a talent" (for such is the free gift of the pure and heavenly life); to "leaven" (hidden leaven); to a "seed;" to "salt," &c.

So when Christ sent his apostles after him, in the same Spirit and power wherein he himself came and ministered, he sent them to preach the same thing, giving them this message to declare to men, "that God is light, and in him is no darkness at all; and that Christ is the way, the truth, and the life; and that the life was manifested;" so that they heard, and saw, and tasted, and handled of it; and so were to direct men how to come into fellowship with them in this life, and to walk in the *light, as God is in the light.*

Thus Paul likewise, who was sent after the rest, was sent to "turn men from darkness to light, and from the power of Satan unto God." Acts xxvi. 18.

Now, people being turned to the light, where they may receive understanding, and feel virtue, and know the anointing, and hear the voice of the Shepherd, those who are over them in the Lord, and are made use of by him as instruments to turn their minds hither, may be sensible of their conditions, and may have a word of direction from God to

speak to them. And this teaching is not the teaching of man, but the teaching of the holy anointing; and he that heareth this teaching, heareth Christ; and he that rejecteth this teaching, rejects Christ.

Yet, though the Lord pleaseth thus to minister from the heavenly treasure in some vessels, which he hath prepared for that end, people are not always to be expecting pensions, or portions of food from others without; but to know and to come to the bread and water of life in their own houses, that there they may eat the flesh of the Son of man, and drink his blood, as all do who have true life in them.

Now, to give forth precepts of holiness, as the way in the apostasy hath been, before men's minds are turned to that which enlighteneth, and giveth power to believe and obey; that is not the way of the gospel; but the way of the gospel is to bring to the foundation of light and life in the particular, and so to dissettle the spirit from that which is dead, and found it upon that which is living; that a living building of pure life, of living materials, of living stones, may be raised up unto the Lord; in which temple he dwells and appears, exercising his authority and power.

For indeed, God dwelleth in the temples of his own building, which are built by and in his Spirit; but in all other temples, which are built out of the Spirit, and only by men, not by God, in a way of imitation from the letter, in which they set up the likenesses of things, and so set themselves to pray and preach, according to their apprehending and forming of things,—I say, in these buildings the Holy Spirit of God dwelleth not; but that spirit which hath thus deceived them.

And thus men erring in their hearts concerning the light, concerning the power, concerning the foundation (not knowing how it is indeed laid in Zion), concerning the Scriptures of truth (which can only be understood in the light and inspiration of the Almighty, from whence they were given forth), they can never come to know Christ and his Spirit livingly revealed in power in their own hearts, nor the new and living way, and how to walk therein, nor the

truth as it is in Jesus, according to the ministration of the New Testament, which is not after the letter, but after the Spirit, nor the new covenant, which is made with the soul in Christ, wherein all things are made new, and the old done away; nor the law of the Spirit of life in Christ Jesus written in the heart, which blots out the other law, even the law of sin and death, and makes free therefrom; and so they cannot witness what it is to come from under the law, where sin reigns, into and under grace, where life reigns and hath the dominion.

Who knows the truth which makes free? Could men then say, they shall never be made free from the body of sin on this side the grave? Who hath received grace for grace from Christ Jesus the Lord, and knows the virtue of it? Could men then testify against it for sin, as if the grace of Christ could never deliver from it, and give dominion over it here in this life? Who knows the faith which gives victory, the hope which purifies, the love which unites to God, and constrains unto the obedience of the gospel, and whose strength in the heart is stronger than the strength of death?

Oh, the gospel religion, the gospel spirit, the gospel power, the gospel love, the gospel faith, the gospel obedience, the gospel knowledge, the gospel worship, hath been lost for many ages and generations! And now God hath caused it to shine forth and appear again, what a flood of reproaches doth the dragon send forth against it! And how do men strive to uphold their dead knowledge, and their dead buildings, their dead ways, their dead worship, &c., which they think highly of, and magnify; blaspheming that which is living, which came from God, is accompanied with his power, and hath the evidence and demonstration of his Spirit going along with it!

Well, *all flesh is grass, and its beauty shall fade.* Let it paint and make a flourish as long as it can; yet the breath of the Lord hath blown upon it, and it is already withered, and shall wither daily more and more. But the Word of the Lord, which quickeneth and changeth the heart (which his

despised servants have been visited with, and have testified, and do testify of, shall abide for ever, when that spirit, wisdom, and religion, which hath opposed, shall vanish like smoke, and sink under eternal condemnation.

XXVI. A few Words concerning the old and new Covenant with some Queries thereupon.

The old covenant was that covenant which God made with that people, the Jews, when he took them by the hand to bring them out of the land of Egypt outward. The new covenant is that covenant which God makes with the soul, when he takes it by the hand to lead it out of Egypt inward, which is the land of darkness and pollution.

The old covenant was made with the outward people, with the seed of Abraham according to the flesh. The new covenant is made with the inward people, with the seed of Abraham according to the spirit, according to the faith, according to the promise: for in this covenant, not they that are the children of the flesh are of Abraham; but the children of the promise are accounted for the seed.

The old covenant was made by Moses, the servant, who was faithful in all his house as a servant. The new covenant is made by Christ, the Lord and King of his church and people, who is faithful in quickening them all, reconciling them all, interceding for them all, according to the tenor and way of this covenant.

The old covenant consisted in laws and directions outward, which that nation and people had fully and exactly given them from God, above all nations and people of the earth. The new covenant consists in life and Spirit inward, which the holy people, the renewed people, the redeemed people, are visited with, and made partakers of, above all other people.

Under the old covenant, though the Lord did great things before the eyes of that people in Egypt, and exercised them with signs, miracles, and trials also in the wilderness; yet

the Lord did not give them a heart to perceive, and eyes to see, and ears to hear, unto that day; as mentioned in Deut. xxix. 2, 3, 4. the veil was over their hearts. But the other covenant contains the giving the new heart, the opening of the blind eye, the unstopping of the deaf ear, the writing the law in the heart, the putting the pure fear in the inward parts, the putting God's Spirit within them, and so causing them to walk in his statutes, and to keep his judgments and do them. Whereupon these Queries are in my heart:

Query 1. Will not this covenant inwardly reform the heart, soul, mind, and conscience, and amend all in this inward, spiritual, renewed people, which was amiss in that outward, earthly, unrenewed people?

Query 2. Doth not the soul begin to enter into this covenant so soon as ever it answers the Lord in the visits of his love, turning from sin unto him?

Query 3. How precious is that grace of the gospel which brings into this covenant! For the people of the Jews came into the old covenant by the law which was given by Moses; but the children of the new covenant come thereinto by receiving the *grace and truth which comes by Jesus Christ.*

Query 4. Can any possibly enter into this covenant without coming to the Lord Jesus Christ, and receiving grace from him? Can observing precepts and directions from scripture bring into this covenant? Or is it receiving grace, truth, life in the inward parts, from Christ, the Lord, which brings into this covenant? Oh! wait to know the ministration of the gospel, and covenant of life, with the entrance thereinto, O all that truly desire the salvation of your souls!

Query 5. Wherein doth the ministry of this covenant consist; or how is the teaching thereof? Is it by getting a form of knowledge out of the letter, or ministering the letter? Is it not a ministration not of the letter, but of the Spirit? The apostle said so, who knew what it was, and was made an able minister thereof by God. 2 Cor. iii. 6. Truly, none can minister gospelly, none can minister under the new covenant, but those that minister from and in the Spirit.

XXVII. Queries on Rom. vith, viith, and viiith Chapters.

From Chapter vi.

Query 1. WHAT is it to be baptized into Christ? Is it not to be baptized into his death? Are not they that are truly baptized into Christ buried with him by baptism into death? That "like as Christ was raised up from the dead by the glory of the Father, even so they also should walk in the newness of life." How can they that are dead to sin live any longer therein?

Query 2. What was the end of Christ's manifestation in the flesh, and sending his Spirit? Was it not to destroy the works of the devil; to crucify the old man, that the *body of sin* might be destroyed, that henceforth we should not serve sin?

Query 3. Is he that is crucified with Christ, and dead unto sin, freed from sin? Doth the truth of Christ, the life of Christ, the Spirit of Christ, the power of Christ, make those that receive and obey it free indeed; so that sin cannot have dominion over them, to make them do what they hate, or to hinder them from doing what God requires? Did not Christ himself die to sin once, but now lives to God? And are not believers after this manner to reckon themselves dead indeed unto sin, but alive unto God, through Jesus Christ our Lord?

Query 4. Have believers received power from Christ ("who had all power in heaven and earth given unto him") to become sons? Have they received the Spirit of the Father, which hath dominion over sin? Can they stop or hinder the reign of it in their mortal body, and refuse obeying the lusts thereof, and not yield their members instruments of unrighteousness unto sin?

Query 5. Are believers alive from the dead? And can they yield their members servants to righteousness, for God to work in and by them, according to his will and pleasure? Can they ever come to such a state, as to do nothing against

the truth, but for the truth; "to do all things through Christ that strengthens them"?

Query 6. Is this true, that to whom people yield themselves servants to obey, his servants they are to whom they obey, whether of "sin unto death," or of "obedience unto righteousness"?

Query 7. Do men, or is it possible for men, in receiving, joining to, and obeying the truth, to be made free from sin, and become the servants of righteousness?

Query 8. Cannot men have their fruit unto holiness, and at the end everlasting life, without being made free from sin, and becoming servants to God? Is the *wages of sin death* after a man hath believed? After a man is turned from sin to Christ, if he hearken afterwards to Satan, and commit sin, doth he reap death thereby? See also Gal. vi. 7, 8.

From Chapter vii.

Query 1. What law is that which hath dominion over a man as long as he liveth; and what life is that in man which the law hath dominion over?

Query 2. How doth a man become dead to the law, that he might be married to another, even to "him who is raised from the dead, that he should bring forth fruit unto God"? Can any be married to the raised, living husband, but the quickened, raised, and living soul? And can any else bring forth fruit to God?

Query 3. What is the state of being in the flesh, and of knowing the things of God after the flesh? of receiving directions and practising duties in that state? Do not the motions of sin (which all outward laws and directions do but stir up, but cannot overcome) work in the members there, in that state, to bring forth fruit unto death?

Query 4. How comes a man to be delivered from the law? Is it not by the death of that in him which held him captive unto sin? And why doth God quicken with a new life, and kill in the hearts of his that wherein they were held? Is it not that they should serve him in newness of Spirit, and not in the oldness of the letter? For the letter killeth,

and the literal service and worship is dead, and that worship alone is living and gospel worship, which is in the newness of the Spirit; for such alone the Father seeketh to worship him, and such worship alone he accepteth.

Query 5. Is the law sin because it stirs up sin? Nay; the law itself is not sin, but that which discovers and makes it known; for no man can know sin, but by the law or light which discovers it.

Query 6. How is sin dead without the law? And how doth it take occasion by the commandment to work in the heart all manner of concupiscence?

Query 7. How was Paul alive without the law once? Could he sacrifice, could he read the Scriptures, could he be knowing, could he be zealous, could he walk according to the law in the letter blameless in that state? See Phil. iii. 4, 5, 6.

Query 8. What commandment was that, upon the coming whereof sin revived, and he died? Was it the law in the letter, or the law in the Spirit? He saith, "the commandment which was to life, he found to be unto death." What is the commandment which is to life? Is it not the "word nigh in the mouth and heart"? See Deut. xxxix.

Query 9. How came sin to take occasion by the commandment (which came forth holily, and as just and good from God), to deceive and slay him? What was it which it deceived and slew? Was it not that part which thought it could obey and serve God, if his will was made manifest; which now, when the law indeed came, found it could not? Nor can any man obey the holy law of life, till this nature, wisdom, and spirit be in some measure slain in him.

Query 10. Doth then the holy law of God, which God ordains and sends unto life, minister death to the soul? or doth sin, being provoked and stirred up to put forth its strength to save its life, and retain its dominion in the heart, take occasion by the commandment to work death, and show the exceeding evil and sinfulness of its nature?

Query 11. Is not the law spiritual? Can sin gain any strength or advantage by that which is spiritual? Surely

nay; but it taketh occasion then to tyrannize over and captivate me (who am carnal, and sold under it), till the power of the Lord make a change in my state, working me from under the dominion of it.

Query 12. How is it with the soul in the state of captivity, when sin is revived by the law,—the soul dead as to its former life and strength, and not yet come under the dominion and power of grace? Doth it not do what it allows not, and not do the good it would? Yea, doth not the enemy oftentimes even force it to do what it hates, the soul being as yet weak in the faith, whereby alone strength is received to resist him? Is not this state experienced in some measure by every traveller? Doth not every one feel the strength of sin, and his own inability, either to *will or do of himself that which is good*, &c., before he witness help and deliverance from the Lord?

Query 13. Doth God impute to the soul, or to sin, the effect of this captivity, and work of sin and Satan upon the heart, against the bent and earnest desires and endeavors of the soul?

Query 14. When is the soul in this state of trouble and captivity? Is it not after some appearance and operation of God's power in the heart? Is it not after the mind is turned from sin, and desireth to be joined to the holy law of life and obey it? Is it not after God hath wrought the will in the mind to do good; so that the consent is given to the law, and the will is present; but how to perform that which is good it findeth not, because faith is yet so weak, and sin and unbelief so strong in the heart?

Query 15. Is not this the time of bitter warfare, and day of terrible distress in the heart, and of feeling the wickedness of the estate, because of sin; and of crying out, and longing after the salvation and deliverance of the gospel? *Oh! woe is me, who shall deliver me, poor captive*, saith the soul, in this state!

Query 16. Is not God very tender to the soul in this state, daily blotting out, and not imputing, sin? Oh, if it were not for the exceeding mercy, and tender love, and help of the

Lord in this state, it were impossible for any ever to come through it! But thanks be to God, through Jesus Christ our Lord, who both upholds in it, and carries through it, so that a change comes to be witnessed, and a better state known by those who consent not to sin; but continue in taking part with the good, holy, and spiritual law of life against it.

From Chapter viii.

Query 1. What is that state wherein there is no condemnation? Is it not the state of the redeemed souls in Christ? Doth not condemnation follow, where there is sin and disobedience? See Heb. ii. 1, &c. Doth not God condemn sin, and the soul because of sin, till it be driven from sin by the law unto Christ, and learn of him to walk as he walked, even "not after the flesh, but after the Spirit"? For to the Spirit, to the seed, to the heavenly man, there is no condemnation; nor to them that walk after the Spirit.

Query 2. How came any to walk after the Spirit? Can any walk after the Spirit, but as they are made free, by the power of Christ revealed in their hearts against the power of Satan, from the law of sin and death? Will not sin and death captivate a man, and entangle him in lusts, evil motions and works, till their strength be broken in him, and his soul delivered and set free therefrom?

Query 3. How doth the law of the Spirit of life in Christ Jesus make free from the law of sin and death? Is it not thus? Did not God condemn sin in Christ's flesh? and doth not the same Spirit and law of life condemn it in ours also, and bring the judgment and justice of the holy law of life over it? And so bringing the soul off from that which is unholy, unto the holy and righteous Spirit and nature of Christ; and bringing it to walk out of the deadness of sin, in the newness of life; it is removed from thence where the condemnation is, thither where the condemnation cannot come: for in Christ, in the new nature, in the heavenly image, in the newness of the Spirit, there never was, nor ever can be, any condemnation.

Query 4. Would God have the righteousness of the law fulfilled in his children? Would he have them walk exactly with him in the new covenant, which both comprehends and exceeds the righteousness of the old covenant? Consider whether Christ fulfilling the old covenant be their righteousness, or his fulfilling the new in them and for them: for he both doth take away their unrighteousness, and also brings in the righteousness into them, which is of his own pure, heavenly, and everlasting nature. Is not he the image of God? Is not he righteous? And when he is in them, and they changed into his nature and Spirit, is not he their righteousness? Oh, wait to determine this thing, all that desire to know and partake of the righteousness of our Lord Jesus Christ, in the true and pure sense of life, and in the evidence and demonstration of God's Holy Spirit!

Query 5. Do not all men act according to the principle, whether of flesh or spirit, to which their minds are joined? Do not they which are of the flesh mind, savor, approve, desire after, and delight in that which is fleshly? But they that are after the Spirit, do not they mind, savor, desire after, approve, and delight in the things of the Spirit? Therefore is not this of great concern to all to consider, not so much what their profession and appearance is outwardly, as what their root is inwardly, and what nature, spirit, and growth, they and their religion are of?

Query 6. What doth it produce to have the mind exercised by the flesh? Doth it not produce death? Is not the nature, spirit, and wisdom of the flesh separated from God's nature, who is life? and can it bring forth any thing in the heart but corruption and death? But the minding of the other principle, and being exercised by the other principle, that produceth life and peace; doth it not? Let all that have inwardly experienced these things, assent and testify in spirit before the Lord to his praise.

Query 7. Is not the flesh enmity against God? Can any thing which is enmity against God, who is the quickening life, do any thing but deaden and kill where it finds entrance? Life and peace is witnessed in subjection to God,

who gives it to them that obey the law of his Spirit. Is that which is in the enmity, and stands in the enmity, subject (or can it be subject) to the holy law of God? Nay; there must be a new creation felt in the heart, before there can be a subjection to that which is pure and living.

Query 8. Can any men that are in the flesh, that are not truly and inwardly changed by the Spirit and power of the gospel,—I say, can they please God in any thing they do? Can they believe, or pray, or read the Scriptures, or practise any thing they observe from the Scriptures, so as to please God thereby? Nay surely, without changing the principle, without having the heart changed by God's power there is no right believing, praying, or doing any thing to please God. This makes most men's religion and performances unsavory, because they know not, nor are turned to, and guided by, that principle and seed of life, which seasons and makes savory.

Query 9. How may a man know whether he be in the flesh, or in the Spirit? If he be in the Spirit, doth not the Spirit dwell in him? For the Spirit createth anew, and the Spirit dwelleth in that which he new-createth. It is the strong man armed who keeps and dwells in the old house; but the Spirit of Christ keeps and dwells in the new house: and if any man have not the Spirit of Christ (notwithstanding all his religion, knowledge, faith, prayers, &c.) he is none of his.

Query 10. If Christ, the quickening Spirit, (the living power) be in a man, doth he not kill sin there? Is not the body dead there because of sin? Can sin live there, where Christ dwells? and is not his Spirit life there, to quicken in and unto righteousness? Yea, is it possible that Christ should dwell in any man's heart by his Spirit, and his Spirit not be quickening the mortal body in which he dwells? Oh! how precious is it to feel the quickening life and power! This is a daily seal of the true religion; and the daily operation of God's Spirit in the hearts of his children, shows who dwells there.

Query 11. To which are we debtors, who are redeemed

to God by his Spirit and power? Are we debtors to the flesh, to live after the flesh, which brings into bondage to sin and death? Or are we debtors to that Spirit and power of life, which hath made us alive to God, and preserveth us in life, and quickeneth us unto life, day by day?

Query 12. Is it possible that any one should come to life, but by the mortifying, denying and destroying of that which nourisheth sin, and leads into death? and what can do that but the power of God's Spirit?

Query 13. Are not all the sons of God led by his Spirit? Oh, how necessary then is it for every man to be sure, both that he hath received God's Spirit, and that he be led by it!

Query 14. What is the Spirit of bondage, which begetteth fear when God awakeneth the soul? and what is the Spirit of adoption, whereby the soul can cry *Abba, Father?* Can any cry *Abba, Father*, but those that are begotten of God's Spirit? Many men put up requests, and are able to make long prayers (perhaps such as may be taking to the eye of man's wisdom), and yet know not that Spirit which begetteth life in the heart, and teacheth to cry *Abba, Father*.

Query 15. Is it not a precious thing for people truly to feel the Spirit of God bearing witness with their spirits, that they are God's children; heirs of God, and co-heirs with Christ; and so leading them through the sufferings, that they may come to partake with him of his glory? But do any come to partake of his glory, who do not first come through the sufferings?

XXVIII. A further Testimony in brief concerning the Work of God upon our Hearts, who are called Quakers.

It hath been with us, and so we have felt it from the Lord, just as is expressed, Tit. ii. 5. Not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost.

We are a people who have been greatly distressed (many of us) for want of that life and power which was revealed in the apostles' days. We are a race of travellers, who have been travelling out of the nature, wisdom, spirit, and course of this world (which is vain and passeth away) towards our resting-place. We have wandered from mountain to hill, from one way of religion to another, seeking after him whom our souls dearly loved. Indeed the watchmen have often laughed at us and mocked us, wishing us to return to them; but that would not still the cry of our souls, which were sick with earnest desire, not after formal ways of religion, but after life and immortality, that it might be again brought to light (as it had been in the apostles' days), and our souls made partakers thereof. Now, after many a weary step and deep sickness of heart, when we were come even near to despair of ever finding and enjoying what our souls so sorely longed after, it pleased the Lord at length in his tender mercy to appear among us, and by the directions of his Holy Spirit to turn our minds inwards; showing us, that *that* which we sought without, was to be found within: telling us, that there was the kingdom, which was not to be found by observations without, but by meeting with, and subjecting to, the light and power of life within. And when we were solicitous how to know it from the darkness and deceit within, this answer was given us from the Lord; Its nature will discover itself; it will turn against all darkness and deceit in the heart; it will find out and reprove whatever is reprovable, and furnish the soul with strength against it. Oh, blessed sound from the Lord God of life, who thus drew our hearts to wait upon him; and showed us how to wait, and what to wait for, and where we might meet with that which our hearts so exceedingly desired and panted after! And truly as our minds were thus turned inwards, the holy light did shine upon us from the Sun of righteousness, and the pure life and nature from the Son of God did spring up in us; and we felt the power of God revealed in our hearts, and the old image of sin and unrighteousness daily defacing, and our souls creating anew (in

Christ Jesus), into the holy and heavenly image. So that here we felt the mercy of God, which saved his people in all ages, reaching to us also; and his Spirit regenerating, renewing, and washing us, with the water and blood which cleanseth: and as we were regenerated and renewed more and more, so we were still washed more and more, and came more into fellowship with Christ in his death; and were also raised up by him more and more into his life, and taught to set our affections more on things above, and less on things below; which are of an ensnaring and entangling nature, in which the minds of the sons of men are held captive, until they meet with that royal, excellent, noble Spirit and power, which breaks the chains and fetters of darkness, and redeems out of them. And now we can testify (in true sense, and in the evidence and demonstration of God's Spirit), that not by working, willing, or running of ourselves; not by any works of righteousness which we had done or could do; but by the tender mercy of God visiting, and by the operation of his Holy Spirit upon us (in and through regenerating, renewing, and washing us from that which defiled and stained our souls, and made them guilty in his sight, and liable to his wrath), were we saved from the wrath to come, and from the ways of transgression wherein we walked, before our God thus visited us.

Now, it is the sincere desire of our souls, that this tender mercy of God might take effect on others also; and that they might likewise be lighted by him to the place where wisdom teacheth her children, and where the true redemption of the soul is witnessed, and the true knowledge of the Father and of Christ (which is life eternal) given and received; that people might not be hardened to destruction, and deceived of their souls, by a foolish and vain religion, wherein is not the substance and kernel (which alone can nourish up to life eternal), but only some show and appearance thereof, which cannot really satisfy that which is indeed begotten and born of God's Spirit.

XXIX. A brief Account of the Ground of our Worship, and how it cometh to pass that we cannot conform to the spirit of this world, or to the wills of men therein. but only to the Spirit and Will of our God.

We fear God, who made heaven and earth, whose power is over all, who hath caused the light of his Holy Spirit to shine in our hearts, thereby teaching us how to worship him acceptably in Spirit and truth; which worship he hath required of us, and that we meet together so to do in those assemblies, which he hath gathered by his power, and ordereth by his Spirit, either in silence or sound of words, according to his pleasure.

And God, who hath appointed us thus to worship him, hath power over our bodies and souls, and can destroy and cast both into hell, if we should deny that truth and way of worship which he hath taught us. Yea, if we should deny this way of worship, we should deny Christ, and be denied by him before his Father in heaven. For he himself hath said, that neither at the mountain of Samaria, nor at Jerusalem, should men worship; but they that worship the Father must worship him in Spirit and in truth. Now, men cannot worship in Spirit and in truth as they please, or in the ways of their own inventing and setting up; but he that worshippeth in Spirit and truth must first be made spiritual; and then must wait in silence of the flesh for God's Spirit to quicken him unto spiritual worship. For they that worship otherwise than thus, worship at best but after the oldness of the letter, and not in the newness of the Spirit, which is the only worship God seeketh and requireth under the New Testament.

Besides, we have found God's presence with us, and blessing upon us, in this way of worship; and our hearts greatly melted and warmed therein, and power given us over our passions and corruptions inwardly, and to order our lives

and conversations holily, righteously, and innocently outwardly: which presence of God, and holy power over sin and vanity, affections and lusts, we would not lose for ten thousand worlds. And what an unjust and unthankful thing were it in us to turn from this way of worship which God hath called us to, where we have met with these things, to that way of worship where we did not meet with these things, and where others do not, nor can, meet with them! For these things are only to be met with in that way of worship which God hath appointed and blessed, and not in that way of worship which man hath invented and set up, which every profane and wicked person can cry up, and enjoy his lusts under; but they that are otherwise taught of God can by no means submit to, without grievously sinning against him.

Now, magistracy was never ordained of God, nor power given to men by him, to force people to sin against him.

And is it not a great sin to worship against one's faith, according to the wills and precepts of men, contrary to the teachings and requirings of his Holy Spirit? Are not they that do thus hypocrites? Was power given unto magistrates to make men hypocrites; or to encourage people unto truth and uprightness both towards God and men? To wait upon God in his fear, to be taught by him the true way of worship, is not this good and right in his sight? And to worship in Spirit and truth as he teacheth, is not this to do well? And was not the magistrate ordained of God to be a terror to evil-doers, and a praise to them that do well? The magistrate saith we do not obey him; but he should rather inquire whether he doth not require that of us wherein we cannot obey him, without sinning against the Lord, and against the light of his Holy Spirit in our own hearts and consciences, and so bring God's wrath upon us, and provoke him to destroy us both body and soul. But if men will needs be angry with us for serving the Lord, and worshipping him according to his holy law and will, we had better undergo their anger and unjust punishments for obeying our God, than come under his wrath for disobedi-

ence. And God is our witness that no stubbornness, wilfulness, or contempt of authority, engageth us in the least to continue, through many sufferings, in this way of meeting together to worship our God; but only obedience to the gospel and power of Christ, which we have found this visitation and ministration of life from on high to be to us, by its redeeming us out of sin, and from the spirit of this world. And the same that hath redeemed us in some measure hath required us thus to wait on the Lord to have our redemption perfected; and in thus waiting upon him, it is daily added to and carried on: blessed be the name of our God! But if we should forbear thus to meet, we should turn from, sin against, and provoke our God (who hath already redeemed us in part, and is still further and further redeeming us), and turn back to Egypt, Sodom, and Babylon, where is the darkness, lust, and confusion, and not the holy order of God's Spirit, neither in the conversations nor in the worships of those that dwell and abide there.

XXX. Some Queries concerning knowing and owning the Lord Jesus Christ truly and aright, who hath been the only Saviour and Redeemer in all Ages and Generations; and there never was, and never shall be, any other.

Query 1. WHETHER they know or own the Lord Jesus Christ truly and aright, who only know and own him as outwardly described and related of in the Scriptures, but know him not inwardly revealed in their hearts, as the Word and power of eternal life? Or whether they are the true knowers and owners of Christ, who know and own him not only according to a literal description of him in the Scriptures, but also as inwardly revealed by the Father, witnessing him formed in them, and their hearts changed into his holy and heavenly image, by the virtue of his inward appearance, and operation of his Spirit and power in them?

Query 2. Whether they truly and rightly know the death

and resurrection of Christ, who know only the relation of them in the Scriptures, but are not made conformable to his death, nor raised up by him in the power of his life? Or whether they are the true and right knowers of his death and resurrection, who are buried with him by the holy baptism of his Spirit into death; who, through the Spirit, have mortified the deeds of the body, and witness the holy seed of life raised and living in them, and themselves raised and made alive to God, in and through the power of the Father revealed in them?

Query 3. Whether they truly and rightly confess Christ to be the Lord and King, Priest and Prophet, of his people, who confess it only from the reading of it to be so in the Scriptures? Or whether they are not the true and right confessors of Christ's kingly, priestly, and prophetical offices, who witness him exercising them in them; who witness him overcoming and reigning over sin and death in them; over whom other lords, even the spirits and powers of darkness, have not dominion now, but Christ only; and in whom he ministereth as in his temple, offering spiritual gifts and sacrifices to his Father, and who also prophesieth there, opening and revealing the mysteries of his kingdom to them, as he doth to the least babes that are truly begotten and born of his Spirit?

Query 4. Do they or can they truly know Christ's voice, who never experienced the Word of life speaking in their hearts? Where doth the false prophet speak? Doth he not speak within? And where doth the true Shepherd speak? Doth he not speak within also even in the heart? And do not the sheep hear, know, and distinguish his voice there?

Query 5. Who knoweth the truth as it is in Jesus? Do any do so but those that have felt the drawings of the Father; come unto the Son in the drawings; and receive life from and abide in him? Do any know the truth in Jesus but those that witness virtue, freedom, life, and power, by the truth in some measure? Doth not that saying and promise of Christ (John viii. 31, 32.) stand firm in every

age? "If ye continue in my words, then are ye my disciples indeed. And ye shall know the truth, and the truth shall make you free."

Query 6. Who are ingrafted into Christ? Can any one be ingrafted into him, but as he is inwardly revealed and made known? Yea, is not he in them who are ingrafted into him, and are not they in him? Is not he that is truly regenerated cut off from the old stock within, from the root of bitterness within; and is not he implanted into the new stock within also; insomuch as he sensibly feeleth the pure, holy root of life bear him, and the sap thereof springing up in him, causing him to bring forth fruit to God in due season?

Query 7. Who prayeth in the name of Christ? Doth he who saith these or such like words in the best seriousness and sensibleness he can in his own will, "Hear me, O Lord, for Christ's sake: I confess I am unworthy; but I beg of thee in his name who is worthy," &c.; or he who prayeth in the child's nature, on the Father's breathing upon him, in the Spirit of the Father which is given him, and in the time and will of the Father? He that doth but sigh or groan in and from the Spirit, doth not that sigh or groan ascend up to the Father in Christ's name? Alas! how outward is men's religion! But the inward streams and current of the true, pure, and heavenly religion they know not.

Query 8. Who receiveth Christ? Do any but those who receive and bow to the light of his Spirit inwardly revealed? Can any receive him but they that hear his knocks and open to him? Do any know the inward voice of the Shepherd, besides the sheep? And can any receive his voice, and not receive him? And can any who are ignorant of and refuse his voice, receive him?

Query 9. Who do truly and rightly believe in Christ? Do any do so, or can any do so, but they who first feel life, from whence the true faith springs? Ah that all the faith in men were dashed, but what comes from life, unites to life, and abides in life!

Query 10. Whom doth Christ gather from the barren mountains? Are they not his sheep; his poor, distressed, scattered, wounded, fainting, and almost famished sheep? What are the mountains he gathers them from? Are they not the several dead ways, worships, and gatherings without life? And out of whose mouths doth he rescue them? Is it not out of the mouths of the shepherds that made a prey of them; who fed them not with life, with virtue, with pure, living knowledge; but with words, with dreams, with apprehensions of their own, concerning the things of God? And whither doth he lead them? Is it not to his own holy mountain (which is exalted by God, and established over and on top of all those other mountains), where the fresh pastures are, and where the streams of life flow, and run plentifully?

Query 11. Who are Christ's kindred according to the Spirit? Who is his mother, sister, brother? Are any so but they that do the will of the Father? And is this obedience a working according to the law, or of the righteousness of the law? Nay; is it not rather of the nature and righteousness of the gospel? Is not that which floweth from him who is righteous, righteous also; even as he is righteous?

Query 12. To whom doth Christ give power to become sons? Is it not to as many as truly and rightly receive him, and believe in his name? To as many as received him of old, to them he gave power to become the sons of God. Doth he not do so still? What is it to receive power to become a son? Let the heart that hath received it answer; for the notionist cannot.

Query 13. What is the reason so many who are high in notion and profession, cannot own this precious appearance of the Spirit, power, and glory of our Lord Jesus Christ, in this our day, in the hearts of his children, after the long night of darkness, which hath so long covered the earth? Is not this the very reason, even because they do not truly and rightly know either the Father or the Son? Can any see or know him that begets, and with the same eye not see or know him that is begotten of him? Can any love Christ,

and not bow his brethren? Is not wisdom, in her appearances, justified of her children in this age, as well as formerly?

Query 14. Are there two Christs, one manifested without, and another revealed within; or is it the same Lord Jesus Christ who, in the days of his flesh, appeared outwardly, and was afterwards manifested within as the mystery of life, and hope of glory; who also, in this our day, is revealed and made known within unto us, by the same eternal Spirit?

Query 15. He that truly and rightly knoweth the Spirit of Christ, doth he not know Christ also? even as he that knoweth Christ must needs know the Father also. Are not the Father and Christ one? Could any one see Christ, even in the days of his flesh, and not see the Father also? See John xiv. 9. So is not Christ and the Spirit one in like manner? And are not all that are truly of Christ, begotten by, gathered into, and do they not live and walk in, that one Spirit of his? And do they not there know the things of God as they are, and testify of what they have seen and known? Though they that are out of that Spirit and power know neither him, nor the testimony of life that comes by him, no more than the Jews knew his appearance outwardly in their day.

A Query added concerning Imputation.

Query. In what state was Abraham when faith was imputed to him for righteousness? Was he in the ungodly state; in the state of unbelief and disobedience to the Spirit and power of the Lord; or was he in the sense of God's power, in the belief of him who could raise up his son from the dead, and in the performance of obedience unto him, giving up his son at the Lord's command?

And in what state must we be, when we witness faith imputed to us also for righteousness? Must we not be in the sense of the same power, and in the belief of it, and in the obedience of faith? Read Rom. iv. and consider: for

the righteousness of the gospel is not imputed in or by the works of the law, but in the obedience of faith.

It is true, God justifieth the ungodly; through faith he makes them just and godly; but doth he justify or accept them in the ungodly state? Doth he not first make a change in them by his power? Doth he not first in some measure purify their hearts by faith?

THE CONCLUSION.

THERE are a great many who profess the gospel state, and that they are in Christ, and under grace, and freely justified by grace; so that they look upon their sins as covered by the Lord, and not imputed to them, they believing, as they pretend, in the name of his Son, and obeying his gospel, &c.,—I say, many profess these things, who do not at all know what they mean truly and rightly, as in God's sight.

For it is a great matter to be in Christ, even to know him that is true, and to be in him that is true; to come out of darkness into his light, out of death into his life; out of Satan's kingdom, and out of subjection to sin, into his kingdom, and into subjection to his Spirit. "If any man be in Christ, he is a new creature; old things are passed away, and all things become new." Is this true? Doth he that is in Christ witness this? And he that doth not witness this, is he in Christ?

Ah! how many then are deceived about their being in him, and of their hope in him! For how few of those who talk of being in Christ know what the new creation in him means, or what it is to have Christ formed in them! How few know his Spirit by receiving it, by union with it! which yet if a man have not, he is none of his. How few know how to try spirits by the holy anointing, which is only able to try and discover such false spirits as come in the sheep's clothing, and as ministers of righteousness, and yet come with the deceivableness of unrighteousness, to draw

men from the Spirit and power, or to keep them in a dead form of knowledge and worship without true life!

So for being under grace, few truly know what it is; for grace is that which hath dominion over sin, and which giveth dominion to those that are under it. "Sin shall not have dominion over you," said the apostle; "for ye are not under the law, but under grace." Therefore yield not your members servants or instruments to sin. Ye did so when ye were free from righteousness; but now let not sin reign in your mortal bodies, seeing grace gives you power over it, and makes you free from it unto righteousness.

So, justification by grace is only to them who are taught by grace. The grace of God brings salvation, redemption, justification, to them, and no others; for their sins only are blotted out, covered, and not imputed, who receive grace, hear the voice of it, and obey it. "Hear, and your souls shall live." In hearing the grace which teacheth from God, souls come to light in his sight; and the living are justified by him; and in the living way and path of life are the sins blotted out, and the garment given which covers the nakedness; which garment is to be girt about the soul, and kept close on, or the nakedness and shame will appear, and be seen again.

So, to believe in the name of Christ, and to fly to his name, and trust in his name, and to pray to the Father in his name, and to obey in his name and power; these are great matters, and very few of those that make profession of them truly know them: for his name is living (he was dead, but is alive), and his presence, heavenly virtue, and power is in it. They that know his name, know that which is above every name. They know that which hath an authority from God to bring all things under, (both in the heart, and also in the life and conversation) that God alone may be exalted.

The gospel state is a great state, a high state, a state not of shadowy things, but of the everlasting kingdom, where the substance of the things under the law is given to, and

possessed by, those that are there, as they grow up in the gospel power and covenant. There the gospel fast is known, the fast which God hath chosen, which is to loose the bands of wickedness (which bind down the good, even that which is of God in the heart), to take off the heavy burdens, under which, and by which, that which is pure is bowed down, and to let the oppressed seed go free. This is the fast which God hath chosen under the gospel; the pure and undefiled fast, even to visit the fatherless and widows in their affliction, and to keep one's self unspotted from the world. And to those that observe this fast God maketh a feast of fat things; for their light breaketh forth as the morning, and their health groweth up speedily; and their righteousness goeth before them, and the glory of the Lord gathereth them up, or is their rearward; and the Lord is nigh unto them, and is ready to answer them in all that they call upon him for, as was promised. Isa. lviii. 8, 9. Now, being come to this feast, they are to keep it with unleavened bread, as to the flesh, and as to man's wisdom; but with the bread which is leavened with the Spirit, leavened with life; and with the wine of the kingdom; which Christ eats and drinks with his redeemed ones, new in the gospel Spirit and power, which is his Father's kingdom: for the kingdom of God standeth not in meats or drinks, or any other outward thing, no, not in good words concerning the things of the kingdom; but in Spirit, power, and life itself, and in the righteousness, peace, and joy, which is in the Spirit.

[The following appears to have been written in answer to the Queries and Animadversions of an Author not named therein. It is supposed our Friend Isaac Penington might have mentioned him in the Title, or pointed him out by some short introductory Address, which, through accident, was omitted by the Printer.]

Concerning the Rule of the New Covenant, or that which God hath appointed to be the Rule to the Children of the New Covenant.

The way, the truth, the life; the everlasting way, the everlasting truth, the everlasting life; that is the rule in the new covenant. God sent Christ his Son, the Word of eternal life, a light into the world; and the message and drift of the gospel, is to turn men from the inward darkness to the inward light; and being turned to it, the manifestation of this light is to be the rule, which manifests the way of light and truth as immediately in the heart, as ever the darkness did the way of deceit and error.

The promise of the new covenant is, "I will put my Spirit within them;" and this Spirit hath an inward law and testimony, which it writeth in the heart; which inward law and testimony is to be the rule of the heart. And as the outward Jews were to have recourse to the outward law and testimony, so the inward Jews are to have recourse to the inward law and testimony; and to witness the law of the Spirit of life in Christ Jesus revealed in them, and their minds and spirits subjected thereto: and this is near, bright, and powerful in those who receive the Spirit, and with him the law and power of the endless life.

The letter killeth: the Jews understood not the way of life by the letter; therefore the promise was, "I will pour out my Spirit upon all flesh:" and because ye are sons, God hath sent forth the Spirit of his Son; and thou shalt hear a voice behind thee, saying, "This is the way, walk in

it." And this voice is to be hearkened to; this prophet (which God raiseth up to the soul in the new covenant) is to be heard in all things: and he that hears his voice, and obeys, lives; and he that hears not is in death, even until now, profess what he will.

In Christ Jesus, neither circumcision availeth any thing, nor uncircumcision, but the new creation; if any man walk according to this rule, peace be upon him, &c. What doth the apostle call the rule here? Oh! wait on the Lord to read in the Spirit, and rightly to understand.

If a man receive the Spirit, and walk in the newness of the light, and quickenings thereof every day, hath he not a rule which is certain and infallible? If any man be in Christ, there is a new creation; and the limits of that new creation (which is the light and power of the endless life, or of God's Holy Spirit dwelling within) are his rule. And within the bounds of that (within the bounds of his light, his life, his motions, his instructions) man never errs; but out of it, deceit and darkness and error are always at hand.

Yet, though we do own Christ to be the rule, we do not deny making use of the Scriptures to try doctrines and forms of religion by; but know that what is of God doth and will agree therewith, and what doth not agree therewith is not of God; and that our fore-fathers in the faith were led to batter the superstitions and idolatries of the Papists, by the testimony of the Scriptures. And we have also the testimony of the Scriptures with us, both to the light and Spirit within, and against forms formerly invented, or now practised, out of the life and power. But we believe the Spirit to be a touch-stone beyond the Scriptures, and to be that which giveth ability to try and discern, not only words, but spirits; whereas a man may hold the form of doctrine and godliness, and yet want the power: in which case, nothing can try such a spirit, but the Spirit of God, which is in the spiritual man. And for calling the Scriptures the Word of God, we cannot but look upon it as an improper expression, they being many words, not the one Word; and Christ is called in the scripture, not only the

Word God, but the Word of God. And if, in the fear of the Lord, and true sense, we keep herein to the expressions of scripture, and its form of words, which is sound; surely we cannot justly be blamed for so doing.

But whereas ye affirm the scripture to be the rule; consider seriously, and answer me this question, How is it a rule? Whether it be a rule as it is literally understood, or whether it must not be interpreted before it can be understood as a rule? If it must be interpreted, what must be the interpreter, whether it be the Spirit of God, or a man's wisdom?

As to that question, Whether the writings of any now be of equal weight with the Scriptures; I have this to say:

The weight of the words which are from God's Spirit is according to the strength of life which he pleaseth to clothe them with. He sent forth Moses, the prophets, the Son in that body of flesh, the apostles in his name and authority; and the angel that he sends with the everlasting gospel, after the apostasy, to preach to every nation, kindred, tongue, and people, he sends not without his authority; yea, the message that he thus sends in any age hath a peculiar reference to the state of the world, and the state of the people of God in that age; and none can slight it (whether it be signified by word or writing) without dashing against God's authority, and despising him that speaketh in these latter days. Yea, the immediate word of the Lord, spoken and declared at this day, by any man to whom it pleaseth the Lord to commit the same, is of no less authority, nor more to be slighted now, than it was in his servants in the days past, by whom the Scriptures were given forth.

Concerning Christ.

CHRIST is that Word of eternal life, which was glorified with the Father before the world was; who, in the full appointed time took up the body of flesh prepared by the Father, to do the will in, and did the will in it, fulfilling all

righteousness, to the satisfaction of the very heart of the Father; for whose name's sake the sins of believers are pardoned. And this same Word of eternal life, and no other, which took that body of flesh upon him, is also manifested, and dwelleth in the hearts of his saints; who (as they receive him in the faith which is of him) dwells in them richly, manifesting in the vessel the treasures of his divine wisdom and knowledge.. Now, this is the precious knowledge of Christ indeed; and this is it every one is to wait for, to find a measure of the same life, the fulness whereof dwells in him bodily, dwelling in our mortal bodies, and making us like unto him, in spirit, nature, and conversation. And he that knoweth not, but opposeth, this (in any of its appearances or operations), either in himself or others, is so far of the dark antichristian spirit.

Concerning the Form of Sound Words.

Not only the form of sound words, but also the good knowledge of the heavenly things themselves, have been miserably lost, and buried in the ruins of the great apostasy. And though God hath oftentimes touched men's spirits, and given them some sense of the antichristian state of darkness; yet have they not had that regard thereunto, so as to be led thereby out of the state of darkness, but are found in Babylon, by the Spirit of the Lord, at the very time of his coming to destroy her. For though the Spirit of the Lord call out of Babylon; yet there is great danger of not observing and following the call; but of abiding still there, and partaking of her plagues.

Now, though men have had the Scriptures, yet wanting the Spirit of God, and not knowing how to turn their minds thereto, and distinguish his voiee from the voice of their own spirits and reasonings (yea, of the enemy also, who lieth in wait to steal into men's minds false apprehensions from the Scriptures), they have not come into a clear understanding, either of the things or words of scripture; but

with that knowledge, and those apprehensions of things, which they have gathered, they have many times been ready to fight rather against Christ than antichrist; and so their confessions of faith, and expositions of scriptures, have been mixed things; rather suiting to their own beliefs and apprehensions, than the true nature of the things themselves: yea, by this gathered knowledge they have been in great danger of a desperate opposing the pure administration of God's truth, from and in the light and power of his own Spirit. Likewise the churches they have gathered and built up, they have done in a way of imitation of what was done once formerly by the power, and in the authority, of the Spirit; but not in the same power, life, and authority. I might say the same about their ordinances and duties; wherein the Lord (God knoweth) hath manifested to others, and can manifest to them, that they have erred very much.

It is true, ye have rejected some wood, hay, and stubble; and we acknowledge the Lord's goodness to you, in that ye have gone so far. Yea, but there is yet more to be rejected; and all imitations, and knowledges, and interpretations of scripture out of the pure life, are to be laid aside; and the Spirit of the Lord waited upon, in the light which is of him; to which the mind is to be turned from the darkness, and in which it is to abide. Now, here ye are very short; not so much as to come to the outward owning or understanding of the way; so far are ye from walking therein.

That ye seek to find the power and operation of truth in your hearts, I do believe concerning divers of you; and do bless the Lord in reference to any of you that it is so with you; and from my heart desire for you, that your hearts may be answered by the Lord therein, and that ye may feel preservation through that which is of him in you; though distinctly ye know it not, nor how to have your minds turned towards, and to wait upon, the Lord in it.

So, to seek to have Christ formed in you, and to know union with him, and a real implanting into him; to know him as a vine, as head, a living stone, a root, as meat indeed,

and drink indeed, &c., this is precious indeed to desire after, but much more precious to witness: and oh that ye also knew the way, the living way, wherein God communicateth these things abundantly, to those who once sat in the desolate and barren places, mourning and sorely crying out for the want of them! for then ye would not oppose us for turning people from darkness to light, but be one with us therein.

The integrity which is in any of you is of God; and though the soul mistake about a duty or ordinance, yet the cry therein after him is not wholly rejected and despised by him. But ye would know much more of him, if ye were acquainted with him in his own way, and worshipped him in the everlasting ordinance, which is the pure light of his Son; which was before the letter, brings the soul nearer to the Lord than the letter can, and gives a fuller communion with the Lord in Spirit, than can be had or enjoyed through words or conceptions of things. And the end of the letter's testimony is to bring into the Spirit and power which is the administration of the gospel.

Concerning inward Impressions.

ALL the impressions which are from the holy, pure power of the living God, are of the gospel administration, and are of great use and virtue; and he that is gathered out of the dark power, into the pure power of God, who is light, and who gathers into the light, by the message and ministration of the gospel, in that light hath a discerning of the power into which he is gathered, from the power out of which he is gathered. And here he neither can nor dares receive any impression of the dark spirit and power (which is known and experienced to work in great subtlety and deceivableness), nor refuse any motion or impression which is of the pure and holy One. But ye lay the great stress upon owning doctrinals according to your apprehensions of them; whereas ye must come much further out of Babylon, out of

man's spirit and wisdom, more into the pure fear and waiting upon God, more into the sense and power of truth, and into the light and knowledge which is thereof, before your doctrinals can be owned and subscribed to, by that which is of God. And this springs in my heart in true love, and tenderness, and melting bowels concerning you: Oh that ye held the Head! I question not, but that ye hold notions about the Head, according to your understanding of things: but to hold the head is a far deeper thing than so.

As for that passage about communion with God, apply it; oh! apply it, or rather wait for the Spirit of the Lord to apply it close to your hearts! For it is possible, by his light and Spirit, in his own due season, he may make manifest to you, that much of that which goeth with you for communion with God, is not really so: and, indeed, in the true love and upright tenderness of my heart towards you, I would not have you mistake about these things. As for raptures, the error is easy; but in that which lies low in the pure fear is the preservation. And, friend, I pray consider this question which is now in my heart to thee. Thou speakest of departing from the faith: ah! friend, art thou yet come to the faith? Do not answer it slightly; for I put it not slightly to thee, nor without a cause. For through the faith of the Son of God, another knowledge, and sense of things, in this day of the Lord's power, is received, than thou hast yet attained.

That a man's doctrinals are right according to scripture in all the main substantials, is no infallible rule to try what power it is that works in him, or what his spirit is; because deceit works in a mystery; and the spirit of error may come in sheep's clothing, and may get good words and fair speeches to deceive the hearts of the simple. And there were those that held a form of godliness, and had not the true power, but denied it; and such were to be turned from; because, denying the true power, they denied the Lord that bought them, and so held not the head; and he that doth so, whatsoever he holds of the doctrine of scriptures, hath sufficient cause to question his communion with God, and

also the truth of his ravishments and spiritual enjoyments, and all his duties and graces.

Again; a man may apprehend his doctrinals to be right, as to the main substantials, when indeed they are not so. For the doctrines of the gospel are mysteries. Faith is a mystery; the love of God in the Spirit a mystery; obedience to the truth a mystery; the right confession of Christ in and through the Spirit a mystery; the worship of God in Spirit a mystery; justification, sanctification, and the peace and joy of the Spirit, mysteries of the kingdom, &c., and it is easy missing and misunderstanding these things, but hard to come to the true knowledge of them; and if any of the true, inward, spiritual knowledge of these things be received at any time, it is hard retaining it, nay, impossible rightly so to do, but in that which gave it. And, indeed, this is the great mystery of religion; to wit, to begin in the Spirit, and so to travel on in the pure light, life, and knowledge thereof, and not to entertain or mix with any thing of the flesh. But now if a man have not the Spirit of Christ, or if he be not able to distinguish the Spirit of Christ, in its voice, motions, and workings, from the other Spirit, and from his own wisdom and understanding; when he reads a scripture, he may easily err and mistake about the doctrines thereof, and let in somewhat of his own, or the other spirit's forming, instead of that which is the pure truth of God. And then this which he hath so let in, will cause him to misjudge concerning the truth, when God manifests and brings it forth purely and unmixedly in others, and make him a great enemy to it.

This was the case of the Scribes and Pharisees and great priests, in the time of Christ; they studied the law, gave interpretations of it, being appointed by God to preserve the people's knowledge; and by their understanding of the law and prophets, Christ could not be the Messiah; for, plainly, that appearance of his disagreed with the law and the prophets, according to their understanding of them. Christ was to abide for ever; but he said the Son of man must be lifted up. Yea, the very disciples themselves un-

honoured not this for a long time; and if the sense of the life and power of the Father in him had not bowed down their spirits, they also would have reasoned against him in many things. "When Christ cometh, no man knoweth whence he is: but we know this man whence he is." And when Nicodemus (who was touched with the sense of his power) seemed to savour him, what said they to him? "Search and look, for out of Galilee ariseth no prophet." And they themselves in searching and looking and trying by the Scriptures, found him not to agree with Moses and the law which he had given from God, who they said they knew was of God. For whereas Moses had given a strict command about the sabbath, upon which there was no work to be done, nor any burthen to be borne, he, on the other hand bids a man take up his bed and walk on the sabbath-day. How could this be the Messiah, of whom Moses wrote" (would they say in their hearts?) Would he teach and practise contrary to Moses? So that there is no certain trying by the Scriptures, further than a man is certain that he hath the understanding of those scriptures which he trieth by, from God's Spirit. For was not this plain to them, that no burthen was to be borne on the sabbath? And do they not herein (according to their understandings and knowledge of the Scripture) find Christ contrary to Moses and the prophets? What then would follow naturally? A deceiver! a deceiver! would they presently cry. He cannot be of God; let him talk of what power he will, it cannot be of God's power: we need a further sign from him, before we can believe him to be the Messiah.

But the way of trying doctrines by the unerring Spirit, and pure light of truth in the heart, is certain and infallible. He who is truth, and no lie, never deceives about truth; yea, the very instinct of his life and nature distinguishes things truly, and never teaches the heart to err, who is acquainted with it, and keepeth to it. And what is the Spirit which is given, and why is he given? Is he not above the letter? And where he is received, is he not to be acknowledged above it? Is not his law of light, written by his finger in

the heart, above any literal description or command of it? We must set the Spirit above the Scriptures, and the ministration of the Spirit above the ministration of the letter. We cannot be clear before the Lord, in giving way to any professors on the earth herein, but must testify for God against them. Yea, he that hath received the anointing, and knoweth how it teacheth, and how it preserveth from all that seduceth, cannot but give the honor to it, and acknowledge that it is the great ordinance of God in the gospel, even above and beyond the letter. And till he is so known and received, men can never be able to distinguish the truths of God, as held forth by him in the Scriptures of truth, from their own conceivings and apprehensions about things, but will be ready to take their own apprehensions and conceivings for truth; and having so done, they cannot but mis-see, mistake, and misjudge about that which is truth indeed. So that the doctrine which they thus set up, is not indeed the doctrine of truth according to the Scriptures, but rather that which they conceive and have imagined so to be.

So that, whereas thou sayest, "Your religion consists, first, of right apprehensions, &c." we, on the other hand, cannot but testify, as we have been convinced by the Lord, and felt and understood in him that is true, that a man must first receive the Spirit, before he can have right apprehensions about the mystery of God, Christ, &c., because the Spirit searcheth the deep things of God; and the things of God knows no man but by the Spirit; therefore, there is a necessity for people first to be turned to the Spirit of God, as being the first step in the way to true, saving knowledge.

Concerning the Light.

CHRIST, who had all power given him by the Father, and authority to send forth messengers to preach the gospel of his salvation, he sent forth his apostles and servants to testify and declare of it.

That which they were to preach and testify of, was, "That

which was from the beginning;" even the "eternal life, which was with the Father, and was manifested unto them." And this is the message which they heard of him, and were to declare to others, "That God is light, and in him is no darkness at all." And this Word of faith, this Word which was from the beginning, this Word which reconciles the soul to God, they were to preach, as near in the heart and in the mouth. And the intent of their preaching and testifying of this, was to turn men to it; from the darkness within to the light within; from the power of Satan within to the power of God within. Thus was the gospel preached before the apostasy, and thus is it again preached after the apostasy; and this light, this life, this power of the invisible Word, is witnessed again to become the salvation, as it was before the apostasy.

Now here, being turned to this, this discovers the darkness, the lost estate, the captivity, the bands, the misery of the soul, and gives to long after the Saviour; and not only so, but it also showeth the Saviour whom it causeth the soul to long after; and in the waiting upon the Saviour in the light which is of him, giveth to partake of his salvation.

And so here we come to have that work of God renewed in our hearts and spirits, which at any time was formerly wrought; and wrought more clearly and effectually; as it must needs be, as the mind is turned toward and gathered into the pure light, life, and power. And in this we are taught to own Christ, as he appeared in that body of flesh, and what he did in the life and virtue of the Father; yea, the preciousness of that his sacrifice, both in its own nature, and in the eye of the Father; and we bless the Lord for him, and believe in the Father through him. Yea, we bless the Lord for the declarations of the good things in the Scriptures, and read them with joy and thankfulness to the Father, and in the watch against that which would imagine about them; for we know any such thing (let into the mind) darkens. So that we do not fall short in a true owning of Christ, as he appeared in that body; and also we know and

own the same Word of eternal life appearing in us; so that we can say truly with the apostle, "It hath pleased the Father to reveal the Son in us, and it is the eternal life, it is the Son indeed of the Holy God, and not another."

Now, for that way of working which thou speakest of, of seeing a man's nakedness, filthiness, wretched, lost, undone condition; of being convinced of his own impotency; that his help is not in himself; that all his righteousness is as filthy rags; of crying out, what shall I do! Woe is me, I am undone! What shall I do to be saved? How shall I appear before the Lord? And so of mourning in secret, and the sore running, &c., and the discovery of Christ, as was in that day, as offered without money, without price, &c., and so the soul's humble and cordial casting itself upon him, &c., and desiring to know him, not only as a Saviour, but as a Lord also, reigning over it, &c.—all this we knew, in the true and sensible experience, as it was revealed in that day. But we knew not the Word of life within to be the Word (though we felt operations from it); and so were not founded upon the rock, upon the Word of life, as revealed within; and so when the storms came, they had greater power upon our spirits than we believed they could possibly have. And now in the Lord's fresh visiting of us, we have not lost any thing we had before, nor do deny any thing that God wrought in us then; but have it again with advantage, and precious additions, from the Lord God, in that pure light of life wherewith he hath visited us.

And now God having demonstrated this thing to us, showing us what it is, and giving us to partake of the precious virtues of it; how can we call it less than a measure of Christ, of his Spirit; than the seed of the kingdom; than the heavenly leaven, &c.? knowing and experiencing it assuredly to be that very thing which Christ so called in his parables; and that in you which is offended at us for it, we know to be not the true birth, but the birth of another wisdom, which is to be cast out with its mother: and it will be a happy day with you, if ever ye come to witness the casting of it out; which ye can never do, till ye come to know, and

own, and be subject to, Christ within, to the pure commandment and Word of life in the heart, to the law which cometh out of Zion, and to the testimony and word of the Lord from Jerusalem. And they that come not to know it cast out of them by the power, they thereby will be cast out with it.

But that there are some glimmerings of light remaining in fallen man, directing concerning many things morally good, as to honor parents, to deal justly, to do as we would be done unto, &c., there is, thou sayest, a light discovering these things as duties, and the contrary to be evil, and there is also some answerable strength to come up to such moralities. If thou meanest a light distinct from the Spirit and divine nature of God, I desire thee to manifest it from scripture: for Adam was to die the death that very day that he sinned. And the death and curse came upon his posterity, who are dead in trespasses and sins; but the light that discovers and leads out of evil is from Christ. That which maketh sin manifest, is his light. I read that the grace which bringeth salvation, hath appeared to all men; and that that teaches men to deny ungodliness and worldly lusts, and gives them strength so to do; and that it is the work of the Spirit to convince of sin; and that the Spirit of the Lord strived with the old world to reduce them from their evil ways; and that he gave the Jews his good Spirit to instruct them, but they rebelled against him: but that there are some glimmerings of light distinct from the Spirit of Christ, teaching fallen man to do this, and some answerable strength in him to walk up thereto, I read not.

It is the promise of the new covenant, that God will write his laws in the heart; and whatever of his law is written in any man's heart, it is by virtue thereof; for man is dead unto God's law naturally, and his eye blinded by the god of the world: but that which opens his eye to see what the law saith, is the light of the Spirit. For that which maketh manifest is light; and that which may be known of God in the Gentiles is made manifest to them by the light of God in them; which shineth in their darkness, but their dark-

ness cannot comprehend it; but it fathometh and comprehendeth the darkness, and is able to gather the mind out of it, being subjected to it, in the will which it creates and begets, through the eternal power which visits by it, and is present with it, to work the mind out of, and deliver it from, the darkness. And as this light comes from Christ ("for he is the true light, that enlighteneth every man that cometh into the world"), so it discovers and maketh manifest Christ, in his nature and Spirit, and leadeth and guideth towards him; and he that is led to him in Spirit, and born of him in Spirit, cannot miss of the benefit and virtue of what he did in that body of flesh; being gathered into, and found in that which is of him, to which all belongs. And in and by this is received that nature wherein the law is answered; and the work of answering the law is through the renewing of the mind, and an evidence of somewhat of a new nature; every degree of which nature is begotten and maintained by Christ, the power of God; who is over the fall, and the whole corruption thereof. But by the old corrupt nature or mind, can no man do the things contained in the law; for it is enmity against God, and is not subject to his holy law, neither indeed can be. But the law is spiritual, holy, just, and good, converting the soul, and making wise the simple; which work it effecteth, wherever it is written in the heart by the finger of God's Spirit.

Then again, as touching God's imputing Christ's active and passive obedience, &c., we do not lay the stress of justification in believing a notion concerning Christ's active and passive obedience; but this we know, that Christ did obey and suffer, and that it was for our sakes; and that, for his sake, there is a gift given us from the Father, to draw us to Christ; and that he that is overcome to God, by the gift of his light, is thereby drawn out of the darkness; and that that gift brings every man (that hears the heavenly voice thereof, and follows it) into the Son's light, into the Son's nature, into the Son's life, into the Son's Spirit; in which the Gentiles might partake of remission of sins for his sake, being gathered thereby out of the darkness, into

his light and power. For though they had never heard the outward sound or name Christ; yet feeling the thing, and being gathered to God by the thing, the value and virtue of it could not but redound to them; for it is not the outward name, but the inward life and power, which is the Saviour.

And whereas the voice of the Spirit saith, "Ho, every one that thirsteth, come ye to the waters;" what are the waters to which the thirsty are invited to come? Did we not believe in Christ, and cast ourselves on Christ in that day, according as thou apprehendest? And yet the thirst and cry of our souls was not satisfied. But the living waters satisfy the thirst. Nor is it a believing a relation concerning the thing, but a receiving of the thing, of the milk, of the wine, of the living water, which answers the desire of the thirsty soul. And by coming to the living waters, and hearing the living voice, and eating and drinking the living food, the soul lives, and the everlasting covenant is made with it, even the sure mercies of David, which are sure in the covenant of life for ever. And those that are living, in and by the true life, cannot desire to reap or enjoy any thing out of the new covenant of life, but only in it.

This is in my heart concerning you: Ye lay the stress upon a notion, and upon an act of the creature from and upon a notion; which they that are out of the life may perform; and who (that hath any sense of a man in him) would not perform, to avoid perishing? That is, who would not thus cast himself upon Christ, if believing after such a manner would save him? And yet there is also a difference, a very great difference, between doing of it now, when Christ is generally owned as the Saviour, and doing it then, when he was generally disowned. Then, who thus believed, it argued the teachings of the life and power so to do; but now the form of owning Christ is far more common than any form or way of disowning him. So that now, not the word, nor the form, nor the outward owning, nor the casting of the soul upon Christ, is so much to be considered or valued; but rather the power, the light, the life, the gift, wherein and whereby this is alone rightly and truly done.

And he that owneth Christ aright will own that which is of Christ, the manifestation and gift of his Spirit, the shining of his pure light, first in the darkness, and then out of the darkness, to that mind which it hath gathered and preserveth out of the darkness.

And then for being complete in Christ in a relative way, while the heart is unmortified, and unsubdued to God; it is a dangerous mistaking about these things. I do confess that sins are pardoned upon a true belief, and the soul enters into the covenant of life, and is accepted with the Lord, as it finds entrance thereinto, and walks therein. And there is no condemnation to them that are in Christ, "who walk not after the flesh, but after the Spirit." But if there be a hearkening to the flesh, and walking after the lusts and desires thereof, is there no condemnation then? Is not the justification in the covenant, and according to the laws of the covenant? Alas, alas! how do men imagine concerning things! and so, in their imaginations, justify themselves wherein the Lord condemns them; and know not the way of the covenant, and of the justification thereof. For there is a new covenant, as well as an old (and the new is not like the old); and a walking with God in the new covenant; and every step in it his life justifies, and every step out of it his life condemns; and the Mediator of the new covenant justifies it according to the new covenant, and never otherwise. For the way of God is perfect (the way of life, the way of reconciliation, the way of redemption), and the soul is only accepted and justified of the Lord therein. Yea, justification is a mystery to man's wisdom and understanding, with all his knowledge he can gather from scripture: and he only knows it who feels it, and hath the experience of it, in that which is true, and which cannot deceive.

Concerning Justification.

The apostle James saith expressly, that by works a man is justified, and not by faith only; and his words were from God's Spirit, and are true, and the Lord saw a use and service of them. There are works which are excluded the covenant of life, and there are works which are not excluded, no, not to justification. There are works required by the covenant; works wrought in the faith and by the power of God; and when they are brought to the light, it is made manifest that they were wrought in God; even works that are of his Son, wrought in the life and by the Spirit of his Son, and these the Father always justifieth. Yet we do not say this is a man's justification for his sins past, but they are forgiven for his name's sake: nor do they expiate sins afterwards committed, &c., but the advocate intercedes, and his blood washes them away. But this we say, that alone in the faith, in the obedience of the new covenant, the justification of the new covenant is witnessed: and the new covenant justifieth no sin, nor the soul in sin; but purgeth away the sin, and justifieth from it, washing off the venom and defilement of the wicked spirit from the conscience, which the Lord purgeth by the faith, and by the virtue of the water and blood which the faith brings in.

Now, having been led by God into the pure covenant of life, and having there had the true sense, knowledge, and experience of things, even of the truth as it is in Jesus, we cannot but speak and testify of it as we have felt and received it; and here we know and find certainly and infallibly, that it is not the law of works which justifieth the believer, nor the obedience or righteousness thereof; but there is a righteousness revealed, of a higher nature and kind than that righteousness of the law, which is made the soul's in and by the faith. And this is Christ's righteousness the righteousness of his life, the righteousness of his nature, the righteousness of his Spirit, which is revealed in the soul, and which, in the union with Christ, becomes the

soul's, and Christ thereby is made of God unto us righteousness. And the works which are wrought in man by this righteous Spirit and holy power are of far more value in themselves, and of more acceptation with God, than man's obedience to the law could be, could he obey ever so exactly; for these are from a higher principle, and of a far more excellent nature, spirit, and kind, than man's nature and spirit is; and yet the acceptance is not for the work's sake, but for the sake of the worker of these works.

Concerning God's Love to Mankind.

Great is the love of God to mankind, who desireth not their destruction, but their redemption and salvation from that which destroyeth. Now, from and according to this love, he sent Christ as a ransom, a propitiation for the sins of the whole world: and not only so, but he hath given him as a light to enlighten all the dark parts of the earth, that every soul might believe in his light, and by its guidance and power come out of the darkness: and the free gift is as large and as powerful to save, as the offence or offences are to destroy. So that God hath not only said it, but he hath manifested that he desireth not the death of a sinner; but would have all men to be saved, and come to the knowledge of his truth, and gift of his grace, that they may be saved thereby. And this is the gospel, even the grace which bringeth salvation, and the power of eternal life, to all men's doors; by and in which the Spirit of the Lord God (who is able to save) strives with them and in them (according to his pleasure) against the enemy.

Now, for men to interpret a scripture so as to overturn this, contrary to the very drift of the gospel, and contrary to the very nature and heart of God, they do not well, nor by the guidance of his Spirit in so doing. And now in love to thee, though I have not much freedom to open these things, knowing that they are above the state of most people to understand, and that it is rather proper for them to wait in what

is clear and manifest, than to meddle with things hard to be understood, and deeply mysterious, before the Spirit of the Lord opens them to them: yet I say, in love I find freedom in the Lord to say a little to thee. Mind the words of the apostle, in fear and reverence towards the Lord. "What if God, willing to show his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction?"

Now consider, how is God willing to show his wrath, and to make the power of his destroying a vessel known? Is it a thing natural to him? Is it not contrary to his nature to destroy? Any who can testify any thing of the life of God in their hearts, do they find any thing of a destroying nature in it? Christ, who was the express image of God, did not he come to save? Did he come to destroy any? And when any resisted the counsel of God against themselves, was it not grievous to him? "O Jerusalem! Jerusalem! how often would I have gathered thee!" Here the heart of God towards the sons of men may be read, as in a true glass. And before the Lord gives them up to destruction, doth he not endure them with much long-suffering? And is it not the proper intent of the goodness, forbearance, and long-suffering of God to lead men to repentance? Rom. ii 4. And they that are led by the long-suffering to repent, do they not witness it salvation? 2 Pet. iii. 15. Ah! wait on God, that thou mayest understand these things from him as they are; and not according to the imaginations and reasonings of thine own wisdom and understanding. It hath been a long night of darkness, wherein many misapprehensions and false conceivings upon scriptures have been swallowed down, which the Lord pitied us under, and bare with us in them; but now it is high time to bow down to and receive that light which purgeth the vessel from all such misapprehensions and misconceivings, which are as really hay and stubble in the sight of God, as the grossest darkness of popery is.

Concerning Baptism.

We own the one baptism; and, blessed be the Lord, are baptized therewith into one body. That of water was but the forerunner's, but the shadow of Christ's baptism, which is with the Holy Spirit and fire. Now, when Christ sent his apostles to preach and baptize, did he send them to baptize with the forerunner's baptism, or with his own baptism, when he said, "Go teach all nations, baptizing them into the name," &c.? Paul professeth openly he was not sent to baptize, but to preach the gospel. Was he not an apostle? Had he not seen the Lord? Had he not his commission from him? Did not the apostolic commission contain baptism as fully as preaching? Is it not said, "He that believeth, and is baptized, shall be saved"? Yes, without doubt, it did contain Christ's baptism (without which there is no salvation) as well as preaching; but the baptism of water, which was a figure of the thing (which Paul did find freedom to do to some), Paul said he was not sent to do. He did it not by commandment, but he might do it by permission, as well as circumcise; which was another figure of the same thing.

Concerning Perfection.

Christ is a perfect physician, and is able to work a perfect cure on the heart that believeth in him, and waiteth upon him: yea, he came to destroy the works of the devil, to cleanse man's mind of the darkness and power of Satan, and to fill it with the life and power of truth; and he sent forth a ministry not only for the beginning, but for the perfecting of the work: yea, his Word in the mouth and heart is powerful, sharper than a two-edged sword, and he can cast out the strong man, and cut down all that is corrupt and contrary to himself, and break down every strong hold in the mind, and spoil all the goods of the enemy. Christ likewise bids his disciples "be perfect, as their heavenly Father

is perfect;" and the apostle bids men "perfect holiness in the fear of God," that they might be fully separated from, and not so much as touch, the unclean thing; but enjoy the promises of God's dwelling in them, and walking in them, whose temple, under the gospel, is to be pure. And if a man wait upon God in the work of purifying, and witness the power and virtue of the new covenant, even the fear put into the heart, which keepeth the heart clean, and will not suffer it to depart from the Lord, and witness the powerful law of the endless life giving him dominion over the law of sin and death in the members, and the Spirit of the Lord put within him, causing him to walk in his ways, and to keep his statutes and do them; surely this man cometh near to perfection. Did Christ cure perfectly outwardly in the days of his flesh; and shall he not cure perfectly inwardly in the day of his Spirit? Yes, certainly; the lame, the deaf, the blind, the dumb, the lepers, waiting upon him in the way of his covenant, shall be cured by him as perfectly inwardly, as ever others were outwardly. And then is the day of joy, and of reaping the good things which the promises contain, feeding on the feast of fat things on God's holy mountain, in peace of spirit, in security from the soul's enemies, none of them being able to come near to hurt or destroy; nay, not so much as to make afraid on the mountain of God's holiness: and then the song of Moses, and the song of the Lamb is sung, and walking in the way of holiness witnessed; which no unclean thing can pass over to, but only the ransomed and redeemed of the Lord.

Now, if any man come in truth to witness this from the Lord, and hath found by his consuming fire the dross burnt up in him, and his soul cleansed from what is corrupt and unrighteous; doth he deceive himself, or is he a liar, if he say, the Lord hath cleansed me from all my unrighteousness? And did John speak here of his own state, or of the state of the other apostles and believers, who were grown up in the life and power of truth, and had overcome the wicked one, by the strength of Christ in them? or did he speak condescendingly (as the apostles often did with the

weak: becoming as weak, when they were exalted by God to a higher state than that condition signified)? Had he not fellowship with the Father and the Son? And was not his joy full? And is the joy of any full, while sin, while corruption, is near and hath power; while Satan, while the powers of darkness, are not trodden under foot? There is a state of righteousness without Christ, wherein if a man say he hath no sin (and so thinks he hath no need of Christ) he deceives himself. But there is a power in Christ to perfect the work of redemption in the heart; to sanctify the creature wholly, in body, soul, and spirit; yea, his leaven received will work, and works daily, till it hath wrought all out, and the whole be leavened; and he that truly feeleth it so, can say in God's presence, and in the true fear and humility of heart, The old leaven is wholly wrought out, and the new hath wholly leavened me; this is not the voice of deceit, but of truth in him.

As for that question, Whether Christ hath not reigned in his Spirit all along in the souls of his true people?

Ans. There hath been little of Christ's reign in Spirit witnessed all along the apostasy. It is a great matter to come to witness Christ's reign in the heart: yea, there are many who never yet came through the suffering which goes before the reign: but the cross, the power of the cross, and the thorough death thereby of all that stands in the way of Christ's pure reigning, is yet to be taken up, and many journeys to be gone, before men come to witness Christ's kingdom, and the reign of his Spirit therein.

There are some other passages which I find in my heart to say somewhat to. One is this: "That ye know through mercy when ye are well; that ye are satisfied," &c.

There hath been a cloudy and dark day; which for its thickness, may well be called night; wherein the people of the Lord have been scattered from mountain to hill, seeking their resting-place.

Now, it hath pleased the Lord, after this thick night of darkness, to gather the scattered sheep, and to become the

physician (in the ministration of his Spirit, life, and power) to heal them, and bind them up.

And those that have been sick and distressed, and brought into the true sense, they feel the need of the physician, and bless his name for the healing which he bringeth with him under his wings.

But there are some that are fat and strong, and whole and complete by an imputed righteousness, according to their own apprehending; and these are well; these are satisfied; they have no need of this visitation of God, nor of this dispensation of life and power from on high.

There was a church once, before the apostasy took place, that knew the truth better than ye do, that said, she was rich, increased with goods, and had need of nothing; and yet wanted the tried gold, the white raiment, and the eye-salve. And if ye knew how aright to wait on the Lord, and receive counsel and light from him, perhaps ye might therein see also, that ye are destitute of and want the same things.

Now, in that we testify to you that we have been in your state, and fully experienced it, and seen in the light of the Lord the truth thereof, and the defects thereof; and in love, and in the leadings of God's Spirit, are drawn to testify thereof to you, and have from him received the knowledge of the living way, which was made manifest before the apostasy, and is now again; and are taught and enabled by the Lord to walk with him therein, the Lord having led us into that, and brought us forth in that, from which all the apostates have erred, and out of which they all are; this should not be a thing slighted by you; but being a weighty testimony, and of great concernment to you, should be weightily considered of, and determined in you, by that which alone is able to decide it. Now, if ye weigh this testimony by scriptures, and have not a true understanding of those scriptures from God, ye will but thereby err the more, and be the more confident and hardened in your errors, and so go on in a kind of satisfaction and peace in kicking against the pricks.

And as for our confidence, we can truly say in the Spirit of truth, we know that we are of God, gathered unto him by the life and Spirit of his Son revealed in us; and we could eat our bread in secret, and drink the water of life out of our own cisterns silently, but that the Lord required us, and his love constraineth us, and it is due to the glorious work of his mercy and power towards us, to declare, in the seasons of his choosing, what the Lord hath done for our poor, distressed, mourning, wandering, undone souls. Now, if others are confident without a cause; that doth not make void our confidence, which is grounded upon the truth; nor the testimony thereof, issuing forth from and in the truth: but that which is of God heareth and owneth it, and feeleth the work of his love and great power, and blesseth his name therefor.

As for those expressions, It is enough for thee that Jesus Christ is thine, &c., so far as thou feelest union with him, in the principle of life which is of him, thou mayest say so truly. But is it not strange, that thou shouldst be of it, and not be able to know and own it, in this day of its manifestation; but call the light, which is spiritual and eternal, (and gives the true and certain knowledge of Christ) natural? What! of God, of Christ, (having received the Spirit, the living well) and yet not know the mystery of life within, nor its pure voice in this present day! but limit the unlimited One to a form of words formerly spoken by him! how do these things agree with what thou professest? Surely they are deeply in the mist, who know not Christ from antichrist; but fight against Christ and his light, as if it were of antichrist or nature. Now, we are one with any of you (though ye know it not) so far as ye know and are of the truth, and feel true union with whatever is of God in you.

Thus in faithfulness to God, and in love to truth, and tenderness to thee, I have given forth that which sprang in me towards thee. And, indeed, I singly breathe to the Lord in my spirit, that it may be serviceable in the hands of the Lord for thy good; even to shake that knowledge and sense which is not of him in thee (though thou strongly

believest it to be of him), and so to bring thee to the infallible sense and experience of the true foundation, and to a fixed building and establishment in Spirit thereupon, in that light which is of the Father; that therein thou mayst own and partake of the ministration of the everlasting and pure power in thy present day and generation; which is now so dispensed as it hath not been since the night of apostasy. Blessed be his name, whose light shines, whose life is made manifest, whose power is risen out of, and reigns over, the darkness; whose love and mercy abounds in the hearts of his redeemed ones, who abundantly partake of the covenant of life, and of the precious promises of the gospel, to the praise of the riches of the grace and mercy which were to be revealed in the ages to come after the apostasy, and are so revealed, and are yet more to be revealed, to the increase of the glory of his name, and of the joy and consolation of his redeemed ones; who find that to be God's power and wisdom, and mighty redemption to them, which to others is a stumbling-block, weakness, and foolishness: and he who ever was, and still is, the life, is once again become a stumbling-stone, and rock of offence to both the houses of Israel; who though they have longed after him, and breathed for him, and prayed that his kingdom might come; yet now, when he is come, they know him not, but are wise and strong in resisting and opposing him; which is much to their hurt and great danger, as the Lord God seeth in the light wherein he dwells, and as he hath given his children, who dwell with him in the same light, to see with his eye. And, friend, take heed that thou turn not the edge of thy weapon, even of thy scripture-knowledge, against Christ (there were those that once did so), nor that thy table become thy snare; for that was the curse which lighted on those who opposed Christ's appearance in flesh; and it may also (in the just and most righteous judgment of God) befall those who oppose his appearance in Spirit in this his day.

And as for what I have written unto thee, thou shalt one day witness that I have written to thee in true love, and in

the true light and sense of truth: and if thou canst retire into that which is of God in thee, and receive the true sense and understanding there, thou wilt there feel it so now. And oh that thou couldst distinguish between God's witness in thy heart, and the voice of thy understanding and gathered knowledge! that thou mightst receive a being, life, pure sense, and understanding, in that which is pure of God; that the gold might be separated from the dross, and there might come forth a vessel for the refiner!

I am a lover of souls, and an earnest desirer after their welfare; but especially of such as breathe after and long for communion with the Lord, in that which is living and pure.

ISAAC PENINGTON.

25th of the 11th month, 1667.

A REPLY

TO THY ANIMADVERSIONS.

TO THE FIRST.

A MAN is justified upon account of Christ, of being in him, believing in him, obeying his gospel. All these have reference to justification, according to the soul's experience, and according to the Scriptures, and none of them are to be excluded. God hath appointed Christ to be a prince and a Saviour, to give repentance, faith, and remission of sins; and in the exercise of that repentance and faith, the righteousness and justification is received. And the Lord condemns the unbeliever, because he believes not; and the disobedient, because he obeys not the gospel: and he also justifies the believer and the obedient, because of the faith and obedience of his Son which he finds in them. And in this faith, the righteousness, the pure righteousness, flows; the Spirit of the Lord covers; and it is not only the principle, but also the garment, of righteousness and salvation; yea, all that Christ did in the flesh comes in here, and the soul feels and partakes of the virtue and value of it all, being

found here. But out of this are the notions and imaginations of men's minds, upon and about scriptures concerning the thing; who indeed and in truth (as it really is) know it not.

To the Second.

There are two covenants, and there are works of each, works required by each. In the old covenant, obedience to the law of Moses is required. In the new covenant, believing in Christ ("this is the work of God, that ye believe in him whom he hath sent"), and obedience to his gospel and Holy Spirit. Now these, and the works of the old, are not one and the same, nor have the same acceptance and justification with the Lord. Nay, though a man could perform all the law of Moses exactly, yet would he not be therein so justified in the sight of God as the believer is; his faith and obedience, which he receiveth from Christ, and performeth in the strength of his grace and new life, being of a higher kind, and more excellent nature, than man's fulfilling the law in his own natural capacity and principle can be. I am sorry thou hast no better a knowledge and savor of the things of the kingdom, than to testify a dislike of this distinction. And as for the Papists, we meddle not with them, farther than we are led by the Lord: for my part, I know not what they hold as to this thing.

To the Third.

God did threaten the Gentiles (wishing them to take heed of boasting against the Jews), that if they did not continue in the faith and in the fear, they should be cut off as the Jews were. Now, there was a great and general departing from the faith, and answerably a general cutting off. And though life was reserved in a select number in the wilderness; yet the true way of gathering into churches and the church state fell. And now being fallen, the Lord alone is able to rebuild, as he built at first. Now, men reading the scriptures of the glory of the former church state, have been longing after it (which was good), but withal too forward to

thrust themselves into it, and build by imitation, without the clear light, leadings, and guidance of the Spirit; and so have not built up in the same life and power by which the building was at first, and can alone be truly raised again. Now, the Lord being come forth in his power, and raising up his own building, the same Spirit that raiseth up that testifieth against all the others, which are raised up without it. And, indeed, the testimony against the present churches and congregations gathered out of the power, is God's, not ours. But consider seriously; John had a reed given him to measure the temple, &c., when part was to be reserved for God, and part to be given to the Gentiles. But who gave you power to gather churches, or practise those which ye call church ordinances? "Who hath required these things at your hands?" And where dost thou read, that the Gentiles did tread down the outward court after it was given them? They trod down the holy city, indeed, forty-two months.

To the Fourth.

So far as you see, hear, taste, feel any thing in the pure light of the truth, as it is in Jesus, we rejoice therein; and heartily desire the increase thereof in you: but we would not have you mistaken about these things.

To the Fifth.

Concerning the word or commandment which Moses speaks of, and which Paul said was the word of faith which they preached.

If the first covenant had been faultless, there had not been place left for a second. "For if there had been a law given, which would have given life, righteousness should have been by that law." But notwithstanding the wonders which God did in Egypt and the wilderness, and the giving the law and ordinances, &c., yet the veil was upon them and "the Lord had not given them a heart to perceive, nor eyes to see, nor ears to hear, to that very day." Deut. xxix. 4. Well then, there was a necessity of another covenant; and

these words which Moses now speaks to them from God, were words concerning another covenant besides that made in Horeb.

But where is the commandment of this covenant? Where is the law of this covenant? Where is the Word of this covenant? It is not hidden from thee, neither is it far off. It is not in heaven, that thou shouldst say, Who shall go up for us to heaven, and bring it unto us, that we may hear it, and do it? Neither is it beyond the sea; "but the Word is very nigh unto thee, in thy mouth, and in thy heart, that thou mayest do it." And this nigh Word, this Word of the other covenant, whereby God circumciseth the heart, to love the Lord God with all the heart, is the Word eternal, and no other; who hath received the power of the Father, and none else hath received it: and in the obedience to him, his righteousness is revealed and received, and made the soul's, from faith to faith. And it is in vain for you to think to blind our eyes either concerning this scripture, or concerning the thing itself which this scripture testifies of; God having opened the eye and heart, which sees and knows, and which, in the true light which is from and of the Word, sees him who is invisible and eternal, even the life, holy power, wisdom, and righteousness, which was in and with the Father before the world was. And this was the Word, before it took up the body of flesh, and is still the Word, and no other; and its commandment is life eternal; in the pure faith whereof, and in the pure obedience whereto, he giveth life abundantly: but out of the faith and obedience thereto, he doth neither give life, nor the justification of life; but the deceits of the enemy there prevail in men's minds concerning these things.

Now, had the Jews under the law come to this Word, they had by the light thereof understood the law, and by the power thereof fulfilled it. And when Christ and the apostles preached, had they that heard, felt this Word, they could not but in their hearts have believed him to be the Lord, and also have confessed his resurrection from the dead; which, in that day, it was a great thing to confess,

being not revealed by flesh and blood; nor the testimony then easily swallowed by the fleshly and earthly part, but generally opposed by it. But now these things are received and acknowledged by multitudes without the power; and as so received, are of no value, nor can save; but the owning and receiving, and being born of the Spirit, life, and power (which was in him), saves, and gives such an acknowledgment of these things, as is of the life and power, and accepted with the Father.

But, alas friend! how hast thou wrested and perverted this scripture, turning aside the intent of God's Spirit, and putting thine own meaning upon his words, striving to make them speak what thou wouldst have them! Is this reading of the Scriptures in reverence, humility, and godly fear? Oh that God would give thee a sense of what thou hast done herein! For neither Moses nor Paul doth thus restrain them, nor mention any such sort of people as thou speakest of; but thou, by thy exposition, makest void the mind of God, and the drift of his Spirit in the Scriptures. If thou hast, in this wisdom and latitude of thy own spirit, read the Scriptures, not knowing God's Spirit to gird and limit thee from thine own apprehendings and conceivings, what kind of rule hast thou made to thyself out of them? Ah friend! if thou knowest God's Spirit, keep to it; if thou knowest it not, wait for it to become thy guide and leader, and the opener of scriptures and the mysteries of the kingdom to thee.

The light which enlighteneth every man that cometh into the world, and the eternal Word or Son of God is the same. And this light shining in the darkness, shineth and enlighteneth with the true light: and the end of its enlightening is, that therein men might feel the drawings of the Father, the strivings of his Spirit; and in the faith thereof, and subjection thereto, come out of the darkness.

Now, the condemnation is not because Christ hath not sufficiently enlightened them, or that there goeth not sufficient power with his light to redeem from the darkness; but because men turn the deaf ear to him, will not hear him, but

in love to the darkness, hear the voice of him who dwells in the darkness. But the Spirit of Christ, who is in the light, and dwells in the light, who strives with the dark world by his light, is able to conquer and overcome the darkness. Yea, the Word of life, nigh in the mouth and heart, is able to overcome the power of death there, to quicken, to gather to God, to set the captive free, &c. And the reason why men perish, is not through God's insufficient visiting of them, but because of their turning from the measure of the manifestation of his Spirit. They despise the day of small things; they will not come to that wherein the life and virtue was hid, and so lose the day of their visitation, and miss of the good which God intended to them thereby.

And whereas thou sayest, "The light doth not, nor cannot, discover Christ, and his being raised from the dead," &c., I cannot but say, on the other hand, what doth discover them, but the light? How came the Scriptures to declare of Christ? Was it not from the Spirit? And is not the same light still with the Spirit, by which the Scriptures were given forth? And can he not give it forth without the letter, where he seeth need of it, and vouchsafeth so to do? But how can the vast unbelieving multitudes of the world experience what the light and Spirit of the Lord can do, being not subject to it, but rebelling against it. Job xxiv. 13. And why may not men now, by the light of the Spirit, come to know that Christ is come, dead, and risen, as well as these things were known and believed before the Scriptures were written? Yet if a man should not know the outward death of Christ, and his raising from the outward grave; yet being in the faith of the power (which whomsoever it toucheth and draweth to it, it redeems) that gives him a right to all that was done by Christ; for then he hath union with the thing which saves, and strength from it against that which destroys. Yea, there was a time when the disciples of Christ were in the faith, and yet neither knew nor believed his death and resurrection: yea, Peter, with no small

confidence, said, "Lord this shall not be unto thee." Mat. xvi. 22.

As touching that passage of renouncing the works not only of the old covenant, but even those of the new also, as filthy rags, that is manifestly unscriptural and unsavory; the works of the new covenant being fruits of God's Holy Spirit, which he works in us and for us. If any man be in Christ, there is a new creation (where the old things are passed away); and he that walks after this rule walks in the newness of the Spirit, and the Spirit moves and lives and works in him. Not I, but Christ in me. And as the root is holy, so is also the fruit. The fear which God puts into the heart is clean, and keeps the heart clean; and out of the good and honest and clean heart, comes good, honest, and clean fruit, which is not unclean, like filthy rags. Read Isa. lxiv. 5. and consider it, waiting on the Lord to open thine understanding. Were the works which the apostle speaks of, Heb. xi. and James ii. 24. to be reckoned as filthy rags?

Abraham was acquainted with the invisible, eternal Word, and was turned from darkness to light, and from the power of Satan unto God; and in his converted estate had the promise of the seed; and saw, with the rest of the prophets, through the day of his flesh to the day of his Spirit. 1 Pet. i. 10, 11, 12.

David was a spiritual man, and knew the Word of the new covenant; which is a lantern to the feet, and a light to the paths, of the children of the new covenant, who witness and experience their way cleansed by taking heed thereto according to this Word. And the precepts, statutes, laws, commandments, ordinances, judgments, &c. of this Word are a mystery to all that are not acquainted with it. But they that are acquainted with it, and in the pure fear and humility wait upon it, they learn of it the way of its precepts, and are guided by the Spirit of the Lord in the way everlasting.

The wisdom which Solomon speaks of, is undoubtedly Christ, the Word eternal. It is much thou shouldst boggle at this. He is the Sun of the inward world, which enlight-

ens the dark inward world; not that they should abide in the darkness, but by the virtue and power of his light come out of it. And, friend, mark these following words, and wait upon the Lord for the true understanding of them. Till thou witness the inward Word, with the inward law and testimony thereof, and know its commandment to be a lamp, and its law a light, &c., thou canst never witness the perfect keeping and preservation from the evil woman, from the flattery of the tongue of the strange woman; but wilt be apt to lust after her beauty in thine heart, and to be taken with her eye-lids. But if thou know and keep wisdom's commandments, thou wilt thereby witness life indeed, according to that saying of Christ, "If a man keep my sayings, he shall never see death." And Christ directed his apostles to wait for his Spirit to receive his sayings from, who teacheth not only the greatest, but the least, in the new covenant; writing his law in their hearts, which law is light. And if any man hear the inward voice of wisdom, and turn at her reproofs, she will pour out her Spirit upon him, she will make known her words unto him.

The same thing that teaches to do justly, and love mercy, teacheth also to walk humbly with the Lord. It is the same grace which brings salvation, which teacheth to live godlily, that teacheth also to live soberly and righteously. What I had in my former profession and congregational way, the Lord brake by a mighty hand; but yet in tender mercy he was with me, preserving me in the midst of the storms, and floods, and roarings of the enemy upon me, till his fresh visiting of me. And he visited me with his own Spirit, with the eternal light, life, and power thereof; and I know it to be the same thing which had been with me from the beginning; yea, the child, being quickened and raised out of the grave, presently knew its Father, and cannot but honor and bear testimony to that appearance of truth, wherewith his Father visited him, and wherein he hath felt the renewing and restoring of his former work. And they that knew me formerly, before the Lord dashed me to pieces, could and did witness, that the Lord had given me true humility, and

my soul did witness a walking with him in the humility which he gave me. And now I witness from him, in this precious dispensation of his life and power, the very same humility (and blessed be his name, with great increase), and a fresh walking with him therein, in a fresh sense and meltings and bowings of spirit before him night and day. I do confess I took it to be a natural thing, and overlooked and despised it, till the Lord opened my understanding, and showed me what it was, and how he wrought by it, and that it was a mystery hid from all, but those to whom he revealed it. And, indeed, I do hang daily upon the Lord in this for life and power, and am very weak without, but strong as it pleaseth the Father to manifest himself in me, and to breathe upon me through it; yea, indeed, my life, peace, rest, hope, joy, delight, &c. is a continual gift from the Father of spirits, who hath manifested himself near unto me, and shown me his dwelling-place. And I am satisfied that the Spirit of the Lord, by his immediate light, is able to reach the darkest heart in the darkest part of the world, and to turn his mind to, and give him belief in, that which saves, and to save him thereby.

The word of faith which the apostles preached, and the word of life eternal, and the light which enlighteneth every man that cometh into the world, differ not, but are the same; and the light wherewith he enlightens them, that they might believe in him who enlighteneth, is of the same nature with the Enlightener, and sufficient to guide them to the faith of him. But, friend, take heed of reproaching the truth. Though thou mayest do it ignorantly, yet it is not wholly excusable. Hast thou heard the preaching which thou speakest thus slightly of? If thou hast not, surely thou shouldst have heard and considered, before thou hadst judged. Thou settest up thine own understanding, and a judgment according to the appearance of things to thee, instead of the true and righteous judgment; therein exposing thyself to the righteous judgment of the Lord, who judgeth in truth and righteousness, and far otherwise in this matter than thou dost.

Christ is the pearl of price, or treasure hid in a field. The field is the world. The world is in man's heart. And yet this mystery was hid from ages and generations; and the kingdom which the Pharisees sought, was within them; who were as far from any sense and understanding of it, as the Gentiles; and so though it was within them, yet they were without it; they had no knowledge, no understanding, no sense of it, had reaped no benefit by it, but were enemies and alienated in their minds from it. Ah! what palate and understanding is that, to which this is unspiritual and unsavory? But how bold and presumptuous, do men's apprehensions (which they take up from the letter of the Scriptures, without the light and leading of God's Spirit) make them, even to fly in the face of that which is certainly known, witnessed, and experienced to be of God, as well as held forth in the Scriptures, as Col. i. 27, see the Greek.

As to those harsh expressions, villifying the truth of our God, and the conversion to him thereby; I shall only say this; well, friend, go on; reproach us and our testimony, and the truth of our God, as being able to lead us no further than morality, &c., we assuredly know and experience, and faithfully testify as in God's sight, that it hath led us further into the mystery and power of life, and into union and fellowship with the Father and the Son, than your doctrines ever have done or can do. For the apprehensions of man upon Scriptures are passing away, and the pure truth itself, which the Scriptures testify of, is already revealed and further to be revealed, and to have the glory.

Ye think we set up a natural light, and esteem it spiritual; but we are taught of God to distinguish, understandingly and experimentally, between nature, and him from whom nature came; who is the Word of life, the Lord God of life, besides whom there is no Saviour; who is near to every man to warn him of, turn him and deliver him from, the devourer and oppressor of the soul. Now, though the vessels in which the light shines be natural, and filled with darkness, and become darkness in the darkness; yet the

Discoverer, Reprover, and Checker thereof, which giveth the living sound in the vessel, is spiritual; even the Spirit of the Lord God, which striveth with fallen man in the midst of his darkness and captivity at seasons, according to his good pleasure. This the Shepherd of our souls hath taught us, opening our ears, and causing us to hear and know his voice, and to learn of him; who is truth and speaketh truth; who is life and Spirit, and giveth of his own eternal life and Spirit to his children.

To the Sixth.

What others have been I know not; but this I know concerning myself, that I was settled firmly in the doctrines which ye now own, and in the congregational way of worship, till the Lord smote me and brake me to pieces. Which such as I did converse with (to wit, teachers, and others of esteem in that way) professed they could not conceive the ground of; but said it was a prerogative case, and did not doubt but the issue thereof would be good unto me. But what if the sheep were scattered, before the Shepherd came to gather them? What if they were wandering from mountain to hill, seeking their resting-place? What if they went mourning up and down from one watchman to another, from one sort of people to another, inquiring after their beloved? Did this make them unfit to be pitied and visited by the Shepherd? What sort did Christ gather in the days of his flesh? Were they not despised of the wise, learned, settled ones (in their knowledge of the law and prophets)? But blessed be the Lord, who hath now manifestly revealed the foundation, and the kingdom that can never be shaken, and in his mercy and tender love, and by his power, fixed them thereon; that they know in whom they have believed, and how they came to believe; and have taken up the cross of our Lord Jesus Christ, wherein the power is manifested to crucify that which cannot otherwise be crucified.

The Seventh hath been largely spoken to already.

To the Eighth.

The Lord God knoweth that it is not in my heart to judge or set at nought any man; but in faithfulness to God, and in tender love to souls, to testify to others what I have seen in his light, as he requireth of me. And is this setting them at nought? It is true, they cannot believe nor receive the testimony in the state wherein they stand; but that doth not disannul or weaken it; but truth and its testimony stands, notwithstanding their rejecting and rising up against it.

To the first particularly. To own and contend earnestly for the Scriptures aright is good; but it was not good formerly to set up the writings of Moses and the prophets above and against Christ; nor is it good now to set up the Scriptures above the Spirit, or to make them trier instead of the anointing. John ii. 27. For the Scriptures came from the Spirit, and they testify of the Spirit; and the Spirit is to be received, and to dwell in the soul as in its temple: and here the King and Lawgiver of the church (with the balance of the sanctuary) is indeed known. And he that receives the Spirit is to live in the Spirit, and walk in the Spirit, and in the light of the new Jerusalem; which light is eternal, discovering, dispossessing, and working out of the darkness, and so taking up its place.

Now, though ye may aim at having things concerning churches, and church-worship, regulated according to the Scriptures; yet ye may easily err therein, and cannot but err therein, if your understandings be not opened and kept open by the Spirit; yea, ye may not wait for the Spirit's gathering and building, but may gather of yourselves, and build of yourselves; whereas the apostles were to wait for the power from on high to do their work with. And were your eyes truly opened, ye would quickly and easily see that neither your preaching nor praying is at all like theirs. They spake what they received from the Spirit; ye, what ye apprehend and conceive concerning words spoken of by the Spirit. This is very short of speaking as God's oracles.

And one sort of you conceives thus, and another thus, concerning the same scriptures, &c.

To the second. Till ye know the Spirit, and come to the true waiting upon the Spirit, and understand his voice, ye can never recover the form of sound words by reading the Scriptures; but will be liable to be setting up your own conceivings and apprehensions, instead of the truth itself. And till ye have the true understanding of the Spirit, ye cannot but also err concerning the power, and about your experiences of things; and so will be continually in great danger of being deceived, and of deceiving one another's souls.

To the third. Ye have a notion about Christ's active and passive obedience being imputed to the soul as its righteousness, which the Scriptures speak not; and which manifests that ye do not know how the righteousness is revealed, and how the Son is made of God unto them righteousness, who wait upon him in the faith, and obey his gospel. For the righteousness is revealed in the faith, and is further and further made the soul's, in and by the faith.

To the Ninth.

God is my witness (whom I worship in spirit, and in whose fear I write and speak) that I dearly love you; and in the truth and dearness of love, earnestly desire concerning you, that ye may not mistake about Christ, his Spirit, his scriptures; about faith, love, mortification; and about the righteousness, peace, and joy of the kingdom, or any other spiritual thing; but may know, experience, and enjoy the truth and substance of things, as they are in Jesus. Now, if ye know, and have received, the true, living faith, and witness the powerful, purifying virtue of it, which God hath given to overcome the world, and the wicked one with; how comes it about that there is such a belief in you, that it can never do its work perfectly in this world, but only in part? Surely this belief is not of or from the true faith; nor to the honor of him that hath given it. For the spiritual weapons are mighty through God, to the pulling down

of the strong-holds, and bringing all (even every thought) into subjection to Christ.

To the Tenth.

That God did as much for Judas as for Peter, is not our doctrine: for God giveth more or less out of his rich treasury, according to his own good pleasure. But the unprofitable servant had also a talent given him, which he did not improve, but hid it in a napkin; and his Lord condemned him therefore. There were others had talents likewise, which they did improve, and their Lord accepted and justified them therein; saying, "Well done, good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things; enter into the joy of thy Lord."

Now, is there just ground for any of these servants to boast and say, the other had a talent as well as I; but I made myself to differ; I improved my talent, whereas he did not? The true Jew doth believe, doth obey the gospel, and hath praise of God (he that hateth the light, doth not believe nor obey); and yet he seeth no ground of boasting: for it was not he, of himself, but the grace and power of the Lord, wrought all in him. And what is done in and by and through the power of the Lord; the honor and glory thereof properly belongs to the Lord. Yea, he that is in the true faith, feels that which excludes boasting, and keeps in the sense of the love and mercy. Oh that thou knewest a limit and check to this wisdom, and these reasonings in thee, which are not of, but against, the truth! as that light which thou despisest would manifest to thee, if thou knewest the nature and virtue of it, and didst cleave unto it. In this wisdom and understanding thou mayest read much, and comprehend much, and be greatly taken with thine apprehensions upon scriptures; but it is shut out of the true knowledge of them, and out of the Spirit and power of life, which they that wrote them were in, and witnessed of.

As for free-will; we own no such thing as man's free-will to do good in the fallen estate. But the Spirit of the Lord

changeth and reneweth the will in the day of his power; and whoever he striveth with, and draweth, may come in the drawing; virtue issuing out with the drawing from him that draweth. And this is not the condemnation, that men *cannot* come to the Son, that they might have life; but that they *do* not come; that they do not turn, at the reproof of his wisdom, from that which he stands ready to turn them from.

There may be high admirations concerning God and his love, in the natural part; which we have known, and are made able in the Lord to judge of, since he hath taught us to distinguish of things: and this is chaffy in all sorts of men. But there is a feeling of the pure nature of heavenly love, and a sinking therein into the deep sense thereof; and an acknowledging of it to God, in the humility, in the fear, in the Spirit, and in the power. Now, this is indeed from the beloved, and accepted with God in the beloved. And in this his children, who are stripped of their own ability of admiring and loving, are taught of him to love and admire him, being gathered out of that which is natural of man, into that which is spiritual, and of God.

As for the four Queries at the close, which I propounded in love, and for advantage to thee; it seemeth to me strange thou shouldst say thou wouldst speak to the sense of them, and yet so wave the main drift and plain sense.

The first was, concerning Christ's being spiritually born of his Church; to which thou hast said nothing at all, but that the first Christians and churches were very glorious, &c. Which they also can own, who have denied the faith, and are not in the truth.

To the second thou hast answered as little, nor rightly according to the letter, putting in the dragon instead of the beast.

Thy third and fourth are also short, and not directly to the thing; but I wrote not to contend. The Lord God show thee mercy, bring down the wrong wisdom in thee, bring thee into a capacity of knowing and receiving his pure, living truth, that thou mayst not witness or fight against

him; but in and by his Spirit, understand the Scriptures aright, and witness for him.

I. P.

Nineteenth of Twelfth Month, 1667.

POSTSCRIPT.

THERE is a word of advice in my heart to thee, which it behooveth thee seriously and uprightly to wait on the Lord, to be made able to weigh and consider aright; it is this. Take heed of setting up the letter above or against the Spirit (for that is not right in the sight of God); and take heed also of setting up thine own wisdom, conceivings, and apprehensions above both; for that is a dangerous way of erring, and may prove a great snare to thy soul, as it hath been formerly, and is at this day to many. If ye had known what this meaneth, said Christ, "I will have mercy, and not sacrifice," ye would not have condemned the guiltless. We own the Scriptures truly and singly, being taught of God so to do, and do not hold forth any thing contrary thereto, or deny any thing therein contained; but are witnesses, living witnesses, of the truths expressed and related therein; but men's meanings and conceivings thereupon (who, though they will acknowledge, that a man cannot understand the Scriptures without the Spirit, yet will venture, in their own wisdom, spirit, and understanding, to expound and give meanings) we cannot own, nor them, in such their apprehensions and practices.

That in thee, or any, which breathes after the Lord, we have unity with; but that wisdom and comprehension which is above it, and a veil over it, and contrary to its nature, and which is a limit and bond to the precious seed, we cannot have unity with, because it is of the same nature with that which the Lord hath condemned and destroyed in us, and he will not suffer it to live in others, where his life and power prevails.

A FEW

EXPERIENCES

CONCERNING

SOME OF THE WEIGHTY THINGS

RELATING TO

GOD'S EVERLASTING KINGDOM.

GIVEN FORTH

IN TRUE AND TENDER LOVE,

FOR THE HELP OF ANY SUCH OF THE RACE OF THE TRUE TRAVELLERS AS MAY STAND IN NEED THEREOF.

BY

ISAAC PENINGTON.

A FEW EXPERIENCES, &C.

I. A Faithful Testimony concerning the true and pure Way of Life; with Breathings for such as have desires after it, and yet are Strangers to it.

THIS hath been the cry of my soul from my childhood, even after holiness, after the presence of the Lord, after union with him, after the nature and image of his Son, after a separation from what was contrary to him, and a being brought forth in the power of his life.

Now, blessed be the Lord, that is revealed which answers the cry; which so far as my soul comes to partake of, it is refreshed and satisfied with the supply of that which it thirsted and cried after.

And all that have felt the true cry, oh that they might also be taught of God, and learn aright how to wait upon him, and to walk humbly and in fear before him, that nothing might come between them and the cry of their souls; but they might be led by him into the enjoyment and possession of that which the true birth (which is born of the Spirit and is Spirit) naturally longs after!

Now, truly there is no other way to life and satisfaction, than by believing in that power, and following that power, which raised Christ from the dead; for that is to work the work in all that are saved. To feel this power revealed within, to have the mind turned to this power, to follow this power in the regenerating work and path, is the way to partake of its virtue, and to experience the redemption which is thereby and therefrom.

And he that is born of the Spirit, and hath his eye opened by the Spirit, and daily exercised thereby; he knoweth the

Spirit, and is acquainted with his stirrings and movings, and taught of God to distinguish them from the evil spirit, its stirrings and movings; and so doth not quench the Spirit of God, nor grieve it when it moves; nor give way to the other spirit, when it moves and allures.

Now, the spirit of deceit allures and guides men not so much by outward rules, as by an inward evil nature, and by the law of sin and death. So the Spirit of truth leads into truth, by the newness and power of its own life revealed in the heart, by the pure instinct of life within, and by the law of God written in the nature of the new creature, which is nearer than words without. For God blots out of the hearts of his what Satan had written there, and writes by the finger of his Spirit what he would have the new birth read there; and indeed there is a kingdom of life, of righteousness, of true peace and joy (yea, of the holy power and wisdom of the Most High), for his children (which are born of his Spirit, and spring up of the immortal seed) to read.

Oh, why should men's eyes be closed, and their hearts hardened against the truth! Why should they cry up Christ in words, and cry out against his life and power where it is revealed! Is this to kiss the Son? Can such choose (who are guilty of this) but perish in the way of their soul's travels? And how many must needs perish in their resisting the power of truth, and precious testimony of God's Holy Spirit (in this our day) tending to their rescue and salvation from that which captivates and destroys!

Christ came to destroy sin, he having received power from his Father so to do. He knoweth it to be of a destroying nature, and that it will destroy the soul, where it is not by the power of life consumed and destroyed in the soul. Oh! most precious to us is that visitation of truth, light, life, and power, which searcheth out and discovereth sin to the very root, and also destroys it. Oh! glorious is that axe of the Lord Jesus Christ which is laid to the root of the corrupt tree, and is daily hewing at and cutting it down, that it might cumber the ground no more; but that the

heart might become good earth, sanctified earth, circumcised by the Lord to bring forth good fruit, good grapes, a good increase of the good seed of life to the good husbandman, who is worthy to reap, even in this world, the grace and mercy, love and goodness, wisdom and power, &c. which he plentifully soweth in the spirits of *his* daily. Glory to his name over all for ever, who hath exalted, exalteth, and will exalt that which the several sorts of high professors, in their wisdom, trample upon and despise.

II. Concerning the perfecting of God's Work in the Heart.

Is it not the will of God that his people and children should be sanctified throughout, in soul, in body, in spirit?

Is it not the will of Christ that his disciples should be perfect, as their heavenly Father is perfect?

Did he not bid them pray, "Thy kingdom come, thy will be done in earth, as it is in heaven"? And would he never have them believe and expect that it should be done in earth, as it is in heaven?

Doth not he who hath the true, pure, living hope, (which anchors within the veil) purify himself, even as He is pure?

Is not this the way to enjoy the promises of God's holy presence (who tabernacleth in his people that are cleansed and sanctified), to cleanse ourselves from all filthiness of flesh and spirit, perfecting holiness in God's fear? Will God dwell in an unholy temple? Will he dwell where sin dwells? He may indeed to such, when at any time they are tender, and truly melted before him, be to them as a wayfaring man that tarries for a night; but he will not take up his abode there, walk there, sup there, and give them to sup with him.

Hath not Christ received all power both in heaven and earth from his Father? Is not this the end of receiving this power, to bring down the soul's enemies, and to purify and sanctify his church, that it may be without spot, or wrinkle,

or any such thing? Is he not the Captain of our salvation, anointed to fight the battles of the Lord? Where is the fight? Where is the strong man to be found, cast out, his goods spoiled, and the house emptied of him, and all that belongs to him? Is not Christ the author of faith, the finisher of faith; and doth not he carry on the work of faith with power? And what is the work of faith? Is it not to fight with and overcome sin; to be too hard for the enemy at all his weapons? Is there not a whole armor of light, life, and salvation prepared? What is it prepared for? Is it not that the children of light should be wholly armed with it? Were there never any wholly armed with it; or can the enemy prevail on those that are wholly armed with it? Are those that are armed with it afraid of the enemy, his power, his snares, his wiles? Or are they bold in the faith, following on, in the spiritual battles, him who rideth before them, conquering, and to conquer?

Oh that men's eyes were opened by the Lord! then might they see the glory of truth, in the pure light which shines from God's holy mountain; and such dark doctrines of the night (which tend to the dishonor of Christ, his power and love, and to the upholding of the enemy's kingdom) would pass away, and prevail no more in the hearts of any that truly fear the Lord; but they would quietly wait and hope for his salvation, that by the law of the Spirit of life in Christ Jesus, they might be made free from the law of sin and death, and not always be subject thereto. For all whom the Son maketh free, they are free indeed; and being made free by him, may serve God in freedom of spirit, without fear, in holiness and righteousness before him, all the days of their lives. And then they know the power and virtue of the new covenant, and the defence which is thereby, where the wing of the Almighty overshadows, and his salvation (revealed therein) is experienced for a sufficient wall and bulwark against the enemy.

III. Concerning the true Christ, how it may be certainly and infallibly known which is he.

While people were in expectation and mused in their hearts concerning John, whether he were the Christ or no, John answers the case, and tells them how they might discern and know the true Christ. It is not he that baptizeth with water, but he "that baptizeth with the Holy Ghost and with fire." He "whose fan is in his hand," wherewith he cometh "thoroughly to purge his floor, gathering the wheat into his garner, and burning the chaff with fire unquenchable." Now, he that knoweth him that doth this work, and experienceth him doing this work in him, doth he not know Christ? Oh! is it not precious to be baptized by him whom God hath appointed to baptize? Oh! the fan, the precious fan, wherewith Christ, who is the power and wisdom of God, separates the precious from the vile, severs the wheat and the chaff, gathers the wheat into the precious treasury, and lets out the unquenchable fire upon the chaff! "Our God is a consuming fire," saith the apostle. To what is he a consuming fire? Is it not to the chaffy, earthy, drossy nature in men and women? Why, bring the chaff to the fire, will it not burn it up? And then, as that is burnt up and consumed, that which is pure, that which is upright, that which is tender, that which is born of God, can dwell with, and delight in, the devouring fire, and everlasting burnings. For God is not terrible to the child which is born of him, to him who is brought forth in the image and Spirit of his Son; but to the transgressing nature, to the seed of evil-doers, which are naturally inclined to do evil, and every day doing evil, he is terrible for evermore. Oh, blessed are they who believe in that power, and experience that power near, which raised Christ from the dead, and are baptized with his baptism! They have access to God: for so the true Jews have been inwardly cleansed and kept clean; but the unclean, who have only a notion of Christ's blood, and of his righteousness, but are

not washed thereby, nor clothed therewith, nor ever knew what it was to put off the filthy garment, and to put on the white raiment, they may pray in their own wills and spirits; but they know not what it is to draw nigh to God in the Spirit and life of his Son, and so are yet to learn what it is to pray to the Father in the name of Christ. For none truly know Christ, but they who truly know and are led by his infallible Spirit. "They that have not the Spirit of Christ are none of his;" and they that have his Spirit, have that which is infallible. It is one thing to have words spoken concerning Christ, or formerly by Christ; another thing to have the infallible Spirit itself; to be infallibly born of the Spirit, and brought up in the light and life of the Spirit, that he may certainly know the Shepherd's voice from the voice of every strange spirit.

IV. Some Queries to such as affirm the Scriptures to be the only Rule, and deny the Spirit, the seed of the kingdom, the new covenant, the holy leaven of Life, the Law written in the heart, to be the Rule of the Children of the new Covenant.

Query 1. How are the Scriptures the rule: or which of the scriptures are the rule? Are the whole scriptures the rule, from the beginning of Genesis to the end of Revelations? or are some parts of them the rule, some other not? If some parts of them be the rule, and some not, which parts are the rule, and which are not the rule? As to instance, in the book of Job; his friends spake many words concerning God, which were not so right as Job's. Job xlii. And also Job himself, in some of his words and speeches, darkened counsel by words without knowledge, as he himself confessed. Job xlii. 3. Now, which of Job's friend's words are the rule, and which not; and which of Job's words are the rule, and which not?

Query 2. Moses was the minister of the old covenant (for he ministered to the Jews the old covenant, which was glo-

rious in its day); but he was not the minister of the new covenant. Now, the new covenant, and ministration thereof, exceeds the old in glory. The writing of the law inwardly in the tables of the heart is a more glorious ministration than the writing of it outwardly in tables of stone.

Now, were Moses' words to the Jews under the old covenant intended by God to be the rule of the children of light under the new covenant? Shall the words of that ministration which was to pass away be the rule of the children of that ministration which is to abide for ever?

Query 3. Did Moses say, that when Christ came, my words which I speak or write shall be your rule, or part of your rule? Or did he not rather say, When God raiseth up that prophet, him shall ye hear in all things? Is there any one that is truly a sheep, who is not so made by him who gives life to the soul? And after he is made alive, and knows the Shepherd's voice, is he not to hear his voice for ever, who gives life eternal, and who leads into the pastures of life, and to the pure, still waters, all that hear his voice and follow him? Read John xiv. 3, 4. and Acts iii. 22. and consider.

Query 4. Was not John as great, if not greater than Moses? Had ever any the honor besides him to be the immediate forerunner and preparer of the way, and to point to the Lamb of God as he did? And yet was not he to decrease in his ministry (it being not the gospel ministration of the Spirit and power, as Christ's was), and Christ to increase in his gospel ministration? Is not the least in the kingdom greater than John? And are not all that are quickened by Christ, and follow him, led by him into the kingdom? And who can give the rule of life in the kingdom but the King thereof? In the last days doth not the Lord speak to his people by his Son? And is not he faithful in all his house, as a son, to give the law and rule of life to them in Christ?

Query 5. Are not all that are soldiers and subjects under Christ to follow him, their Lord and Captain, whithersoever he goes or rules? How can they know whither he goes or

rules, but by an inward eye and ear fixed upon and open to him? So that when once they know his Spirit (the voice of his Spirit, as his true sheep do), his movings, his drawings, his leadings, his going before, is their rule to follow. And they are not to grieve or quench his Spirit, in drawing back from any thing that he leads and draws them to.

Query 6. Is not Christ the way, the truth, the life; the living way, the living truth? Is not the living way the rule to them that live? Is not the truth itself the rule of all that are true? What should rule and guide the spiritual man, that is born of the Spirit, but the wisdom of the Spirit, but the oracle of God manifested in his temple and sanctuary? That which is born of the Spirit, is Spirit, in which the Spirit is to dwell; and he in whom he dwells is to be ruled by him.

Query 7. What is that which the apostle calls the rule, Gal. vi. 15, 16. which if a man walk according to, peace will be upon him? Is it not the word, power, and wisdom of God? Doth not he that walketh according to that walk in the newness of the Spirit? Doth not he that walketh out of that walk in the oldness of the letter at the best? Doth not he that believeth according to that, hopeth according to that, prayeth according to that,—I say, doth not he believe, hope, and pray according to the rule? Doth not he that believeth, hopeth, prayeth otherwise (though ever so zealously and affectionately), yet, at best, can any better be said of it, but that it is but in the oldness of the letter, and so is not in the right way which God requires in the gospel covenant?

Query 8. Is not the law of the Spirit of life in Christ Jesus the law of the new covenant? And is not that the rule to the children of the new covenant? Is not the truth which makes free the way and rule to them who are made free by it? Is the letter or Spirit the rule under the ministration of the Spirit? Let that which is sensible, and which feels and knows the truth and way of life (as it is in Jesus) answer. Men may search the Scriptures, and yet not come to Christ for life; and men may get descriptions and a

knowledge of things out of the Scriptures, and yet not receive from him the rule of the new life.

V. Concerning the Light, wherewith Christ the Life enlighteneth every Man.

"In him was life, and the life was the light of men. And the light shineth in darkness, and the darkness comprhended it not." John i. 4, 5.

WHAT is the darkness which comprehendeth not the light? Is not man in the unregenerate state? "Ye were darkness," saith the apostle, speaking concerning them as they had been in that state.

Now, it pleaseth the Lord that in this darkness his pure light should shine, to gather man out of the darkness. For unless light should shine on man in his dark state, he could never be gathered out of it; but he that is turned to the light, and followeth it, cannot abide in the darkness; but cometh into that which gathereth and preserveth the mind out of it.

But of what nature is this light, which shineth in man in his dark state? It is of a living nature; it is light which flows from life; it is the light which hath life in it; it is the life of our Lord Jesus Christ, of the Word eternal, which is the light of men. And he who cometh to the true understanding, may thereby distinguish it from all other lights whatsoever.

There is a vast difference between it, and the reason and understanding of a man: for the natural man, with his understanding, is dead; but this is living and powerfully operating in man, as it finds entrance, and as his mind is joined to it. He that is dead, indeed, knows it not; but he that is alive unto God, feels the virtue of it. This light is above all gathered knowledge whatsoever, and above all descriptions of things whatsoever: for it is the thing itself, even of the nature of him from whom it flows. A man may get a notion from this into his mind, which he may

retain the dead knowledge of, yea, his notion may quickly be dead in them; but he that dwells in the thing itself, knows that, and dwells in that, which never dies.

VI. A few Words further concerning Perfection.

WHAT was the intent of God in commending Job to Satan for a perfect and upright man, one that feared God and eschewed evil? Was it not to represent him as a person whom he could not make any breach upon, or prevail upon to sin? Thou hast been ranging up and down the earth, tempting many, defiling many; what sayest thou to my servant Job, Satan, is not he perfect? Is not he upright to me in his heart, and all his ways? Canst thou make any breach upon him?

What saith Satan hereto? Doth he object any sin against Job? He is the accuser of the brethren; and if he have wherewith to accuse, he will not fail to lay it to their charge, even before the throne of God. But what hath he to say against Job? What can he object (either against his uprightness, or against his perfection) to the Lord? Oh! says he, thou hast set a hedge about him. He serves thee, indeed, perfectly and uprightly; I confess I have nothing to lay to his charge: but doth he serve thee for nought? But take away thy hedge, suffer me to winnow him, and thou shalt quickly see I shall have somewhat to lay to his charge, and that no small matter neither: for do but take away thy blessings from him, wherewith thou hast so abundantly blessed him, and he will soon curse thee to thy face.

Well, the Lord giveth him leave to try if he can stain Job's uprightness and perfection: and now begins the trial, whether the devil's temptations shall bring him to sin, or the fear of the Lord prevail to preserve him from sin.

First, the devil hath power to touch all he hath; which he soon doth. What doth this produce? Doth he sin against the Lord, doth he murmur, doth he blaspheme, as the devil had said: No; he fell on the ground and wor-

shipped, acknowledging all to be the Lord's, and blessing his name. So that in all this sore affliction, he sinned not, nor charged God foolishly. Job i. 20, 21, 22.

But the commendation, which God had given him, of being a perfect and upright man, fearing God and eschewing evil, still remains and stands good against Satan, chap. ii, iii.

Satan gets leave to try him yet further, insinuating against him, that if he may have liberty to smite his body, he shall easily prevail upon him to sin; not being able at present to bring in any plea against his perfection and uprightness, against his fearing God and eschewing evil. But this hath the same success with the former; for he could not bring Job to sin with his lips, ver. 10.

Now mind, Can any man, that hath his heart made upright by the Lord, keep that integrity, and sin? Is not every sin a departing from the purity, from the integrity? Was not every transgression against the first covenant, out of the first covenant, even a departing from the limits of it? Is not every transgression of the second covenant a departing out of the limits of the second covenant? He that abideth in Christ, doth he sin? Can he sin? Doth not he that sins depart out of his light, out of his life, out of his power, into the darkness, into the death, into the temptation of the enemy? Is it not promised, I will put my fear in their hearts, and they shall not depart from me: while the fear which God puts into the heart abides there, can that man sin? Doth not the pure fear cleanse the heart, and keep it clean, that the conscience may be void of offence, both towards God and man? Is the conscience void of offence, where sin is committed either against God or man? When the blood flows in the pure light, doth it not wash? Doth it not wash clean? Doth it not make whiter than the snow? When sin is entered into afterwards, and committed again, doth it not defile? Oh! read in the true sense, in the true experience, with the true understanding, which God gives.

VII. Concerning Imputation of Righteousness.

THE scripture saith, that Abraham believed God, and it was counted unto him for righteousness; and that so it shall be also to all that believe as he did, even in the same power which he believed in. Rom. iv. 23, 24.

Now, thus we witness the thing: our minds being turned from sin, and turned to the pure gift of God, that works a change in us. Herein we feel faith spring up, which fastens our spirits to the power of life; and then we feel that (in the power of life) flow upon our spirits which washeth away our sin; and all that is done in this holy and righteous faith is of the holy, righteous life and power, and accepted with the Lord; and that which condemns sin in us never condemns any work which is wrought in God, but justifies it. So that the root of sin, with all that flows from it, is condemned by the righteous principle of life; but the root of holiness, with all that flows from it, is justified. And this is our righteousness, even Christ the holy power of life, who condemns and casts out sin: and it is great joy to any of us to feel the root of sin struck at and condemned by his power, and him casting sin out of us, and the root of righteousness growing up in us, and bearing us, and causing us to bring forth fruit to God. And here we sensibly find we have right to the Scriptures, to the promises, to all that Christ did and suffered for us, and witness the propitiation by and through him, and bless God for all the dispensations of life, wherein he hath appeared to the children of men in any age, which were all glorious and excellent in their season; but the dispensation of the Spirit is the standing dispensation, which excels in glory, which Christ, in the days of his flesh, pointed his disciples to wait for, which his going away was to make way for. This dispensation was revealed and set up before the apostasy from the life and Spirit of the apostles, and is again revealed and set up in power and great glory, after the long night of apostasy; blessed be the name of the Lord for ever! For the dark-

ness is already passed away from many spirits, and the true light again shineth. Glory in the highest to the God of life and glory for ever and ever! Amen.

VIII. Some Queries concerning the Time and Work of Reformation.

Query 1. What did the time of *Reformation* and *Substance* (spoken of Heb. ix. 10.) signify and point at in relation to the mystery? Was it not for the bringing in of the gospel; the day of Christ's Spirit and power; the day of his inward renewing and reforming; the day of his taking his fan into his hand, to purge his floor; the day of his laying the axe to the root of the corrupt tree, that he may destroy the works of the devil in men's hearts, casting down and plucking up what his heavenly Father hath not planted there? When he cometh as a refiner's fire, and fuller's soap, to purify the sons of Levi, as gold and silver is purged, that they may offer unto the Lord an offering in righteousness; is not this the time of reformation?

Query 2. Who is the reformer? Is it not the Lord Jesus Christ? Doth not he create anew? Doth not he blot out the old image, and form into a new lump? For if any man be in Christ, there is a renewing there; a new building there; yea, old things are passed away there; there is nothing in him but what is new. He is faithful (in all his house) inwardly to judge, condemn, crucify, subdue, destroy whatsoever is contrary to the nature and Spirit of his Father, and to form and build up the spirits of his in that which is new and pure.

Query 3. How, or by what, doth Christ reform? Is it not by his Spirit and power, by the light thereof, by the life thereof, by the virtue thereof? For nothing can change and reform the heart, but that which is more powerful than him who corrupteth it.

Query 4. Where doth Christ reform and new-create? Is it not in the new covenant; in the faith and obedience

thereof? Doth he not, by the laws thereof, break and disannul the laws of the old covenant, and make void the covenant of hell and death; and so make an everlasting covenant of life and peace; even a holy, pure, living agreement, between God his Father and the souls of his? Thus by his light he overcomes darkness; by his life he overcomes death; by his pure nature and Spirit he overcomes (chains down, subdues, and destroys) that which is impure, breaking the bond of sin and iniquity, and letting the oppressed go free from under it. Thus he manifests himself to be the Saviour by his holy anointing, breaking the yoke of the oppressor. Isai. x. 27.

Query 5. Whom doth Christ reform? Are they not those who take his yoke upon them, and learn of him? Are they not those who are turned to the light of his Spirit, inwardly made manifest; turned from the darkness, walking no more therein, but in his pure light? They that own his inward appearance in their hearts, and turn (from the enmity there) to him, receiving his light, his law, his life, his Spirit, them doth he exercise daily, and is daily reforming their hearts and ways thereby. But if any man receiveth not his light, his life, his Spirit, within, such a one is none of his; and he may reform himself as much as he can, but he knoweth not yet the day of the true reformation.

Query 6. How are they to walk whom Christ has begun to reform? Is it not in that light, in that Spirit, in that covenant, in that grace, wherein and whereby he hath in some measure reformed them? Is it not in the newness of the Spirit, and in the newness of the law thereof? Here Christ walked before the Father in all well-pleasing, ("Lo, I come; I delight to do thy will, O my God; yea, thy law is within my heart," said he, Psal. xl. 7. 8.) and here all his are also to walk. 1 John ii. 6. For indeed there is no pleasing the Father, or Christ our Lord and Master, out of the virtue, life, and newness of his own Spirit.

Query 7. What was the glory that was to follow the sufferings of Christ, spoken of 1 Pet. i. 11? Was it not the glory of his inward reformation in the hearts of the children

of the new covenant? Doth not Christ give of his grace in the gospel? And doth not his grace make a glorious change? Doth not he give of his Spirit to his children? And doth not his Spirit change from sin, from shame, into holiness, into true beauty, into the heavenly glory, and so from glory to glory, translating more and more into the glory? Doth not Christ appear gloriously in the hearts of his, and in the assemblies of his, who meet together in his name, and wait upon him in that which is pure and living of him? And is there not a covering, or defence of the wing of the Almighty, upon the glory? Isai. iv. 5.

Query 8. Was not this glory brought forth in the days of the apostles? Was not great grace then upon them all? (I mean such as received and held the truth in the love of it.) Did they not witness the peace which passeth man's understanding? Had they not received the holy and spiritual understanding from him that is true; and were they not in him that is true? Did they not know victory and dominion over sin and death? Did not the little babes witness pardon of sin, and know him who preserveth from sin? Had not the young men overcome the wicked one; and were not the elders strong in the Lord, and in the power of his might? Were they not come to the spiritual Zion, and heavenly Jerusalem; and did they not walk in the light of the Lamb, and of the holy city, before God the Judge of all? There is no man, in these our days, can so much as conceive the glory of that state, but he that hath tasted of a measure thereof.

Query 9. Was not this glory eclipsed, and did not a great darkness come over it, hiding it from the sons of men, so that (for ages and generations) they knew not the true Spirit, the true light, the true life, the everlasting covenant, the holy gospel, the true church, the man-child, &c.; but these, with many other heavenly mysteries, have been hid from their eyes.

Query 10. What hath got up since these have been hid? Have not the shadows of the night took place, and overspread the Christian state, instead of the light of the day?

Hath not antichrist got up, and a false church appeared; that which hath been tender, and begotten of God, snibbed, bowed down, curbed, and persecuted, and false devotion and worship set up instead of the true?

Query 11. Must not antichrist be destroyed, the false church judged, the true church come out of the wilderness into which she fled, the man-child appear again, conquering and to conquer all which hath risen up from the spirit of darkness since the first breaking forth of the gospel? And is not the gospel to be preached again to them that dwell on the earth; even to every nation and kindred and tongue, and people? Rev. xiv. 6.

Now, who is wise to understand the appearance of the Lord, and the beginning of these things, which is in a way contrary to man's wisdom? and so he that will discern them, must come out from following of the man's own spirit, nature, and wisdom in himself, into the sense and leadings of him who giveth the true eye-sight. The appearance of the Lord is inward and spiritual, and he must have an inward and spiritual eye who discerneth it. It was said of old, by mockers and scoffers, Where is the promise of his coming? For all things continue as they were from the beginning. The same spirit will say so still; and yet, to that eye which the Lord hath opened, he is already come inwardly, spiritually, in his own pure eternal life and power; and the precious effects of his coming are made manifest in many hearts; blessed be his name. Yet he is further to appear in glory and pure brightness; and so we wait further for his appearance, both in our own hearts, and in the hearts of the children of men. We have met with our beloved; our God, whom we have waited for, hath appeared. The Sun of righteousness hath arisen, with healing under his wings, and we have felt virtue and healing from him, and cannot but rejoice and testify of his salvation.

And what further manifestations of himself he hath yet to give forth, we are sure to partake of, being formed by him in Spirit, and found in that wherein he appears, and from whence his glory shines. Oh that all that love the

Lord Jesus Christ in any measure of sincerity did know the way of the gospel, which is in the Spirit, light, life, and power, which is eternal, even in the grace and truth which is in him! And his kingdom, which is spiritual, and not of this world, cannot be shaken by this world (nor his Mount Zion removed); but is able to shake all nations and kingdoms which kiss not the Son, but oppose him. Blessed are they who are turned to the light of his Spirit, and who therein kiss and obey him.

IX. Some Queries concerning the Spirit of Christ, or the Spirit of the Father (it being one and the same Spirit), for those who take themselves to be Christians (and under the Gospel Dispensation) to consider and examine themselves by, that they may not be deceived, either concerning their present Estate here, or the eternal Estate of their Souls hereafter; seeing the Apostle so expressly saith, "If any Man hath not the Spirit of Christ, he is none of his." Rom. viii.

Query 1. Dost thou know the Holy Spirit of the Father? Thou mayest have read somewhat concerning it, and have apprehensions in thy mind about it; but dost thou truly know what it is by its inward appearances and operations in thine own heart?

Query 2. Hast thou received God's Holy Spirit into thy heart? Hast thou let in Christ's Spirit, when he hath knocked at the door of thy heart, and received him? For he that is a true child, most naturally breatheth and crieth for the Father's Spirit; and the Father also most naturally giveth his Spirit to them that truly and rightly ask it of him, Luke xi. 13. and thou must thankfully receive the Comforter, the Holy Spirit, when the Father gives him.

Query 3. Doth the Spirit of Christ dwell in thee? Hath the stronger man cast the strong man out of thee, and ta-

ken possession of thy heart, and doth he dwell therein? Then thou mayest truly say, that thou art built up by God a habitation for him in the Spirit. Then thou art washed and cleansed indeed from thy filthiness; and lusts or vain thoughts do not lodge in thee. For the Holy Spirit of Christ will not dwell where such things lodge; but come out from among them, and be ye separate, and touch not the unclean thing, and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty, in whom I will dwell and walk. 2 Cor. vi. 15, 16, 17.

Query 4. Doth God's Spirit lead thee into all truth that thou needest know and walk in? Art thou a true child, depending upon, and guided by, the Spirit of the Father? Canst thou not see thy way, but as he maketh it known to thee? Art thou a follower of the spotless Lamb, in the same spirit wherein he walked? If it be thus with thee, then art thou a child of God indeed.

Query 5. Dost thou live in the Spirit? Dost thou feel the Spirit of God to be a fountain of life, from whence life springs up into thee daily? Dost thou witness that scripture fulfilled in thee, "He that believeth on me," as the scripture hath said, "out of his belly shall flow rivers of living water"? Hast thou received the living water from Christ? And is that living water become a well of life in thee?

Query 6. Dost thou walk in the Spirit, in the life thereof, in the newness thereof springing up in thy heart? Dost thou know the difference between walking in the oldness of the letter, and in the newness of the Spirit?

Query 7. Didst thou ever learn of the Father, to know Christ? And didst thou ever learn of Christ, to know the Father? And hath the Father indeed revealed the Son to thee, and the Son indeed revealed the Father to thee? Or art thou yet only in the dead and dry notions, or barren comprehensions about these things?

Query 8. Dost thou know how the letter killeth, and how the Spirit quickeneth and maketh alive? And art thou

made alive by the Spirit, and born of the heavenly water and Spirit, and so become spiritual as the scripture testifieth, "That which is born of the Spirit, is Spirit"?

Query 9. Art thou come under the ministration of the Spirit? Dost thou know what the ministration of the Spirit is? Or dost thou only know what the letter saith concerning the ministration of the Spirit, but art altogether ignorant of the ministration itself?

Query 10. Dost thou know what the law of the Spirit of life in Christ Jesus means? Hast thou ever received this law; the law of the new covenant; the holy law of life written in thy heart by the finger of God's Spirit? For the same Spirit that wrote the law of the letter in tables of stone, writeth the law of the Spirit in the fleshly tables of the heart.

Query 11. Dost thou not grieve the Holy Spirit, nor quench it, nor despise the prophesyings thereof in thine own heart? For Christ is a king, a priest, a prophet; and he ministers in his sanctuary, in his temple (which the holy renewed heart is), in and by his Spirit.

Query 12. Dost thou know what the anointing is? Art thou anointed therewith? And doth thy whole ability lie therein, insomuch as that thou art daily sensible thou canst not do any thing of thyself, but still findest God working in thee, both to will and to do that which is right in his eyes, of his own good pleasure?

Query 13. Did thy religion begin in the Spirit? In the living ministration of the new covenant? Did thy knowledge begin so; to wit, in feeling God opening thy heart by his Spirit, and giving thee the understanding whereby thou mightest know him? Did thy faith begin in his power, and doth it stand in the same power to this day? Oh that men were sensible what is the right religion, and of the inward appearance of God's holy arm and power, which alone can redeem, and save the soul out of the hands of its enemies?

Query 14. Doth thy worship stand in the Spirit, and inward life of truth in thy heart? Art thou such a worshipper as the Father hath sought out and made so? Or art thou a worshipper of thine own or other men's making? And

dost thou keep within the limits of the living and spiritual worship, and not transgress the law thereof?

Oh, who would be mistaken and deceived about such weighty things as these, of so great necessity and concern! Who would miss of God's Spirit, and of the law and covenant of life in Christ Jesus, and be only in a dream concerning these things, without the true, demonstrative knowledge, possession, and enjoyment of them!

X. Of the true Way (the Way of Holiness, the Way of Life), and of the true Teaching and Knowledge.

CHRIST is the way, the only way to the Father; there is not another. Now, every one that will truly know Christ, and come to Christ, must learn of the Father. It is written in the prophets, "All thy children shall be taught of the Lord; every one therefore that hath heard and learned of the Father, cometh unto me," said Christ. Here are two things necessary for every one that would come to Christ. One is hearing of the Father: the other is learning what he teacheth. For though a man do hear the living voice of the Father, yet if he do not learn and keep the instruction of life received from him, he may be drawn aside before he come to the Son. But he whose ears are opened to hear the voice, and who feels the instruction of life from the Father, to go to him in whom he hath placed life; here the Spirit of the Father secretly draws in the inwards of a man's mind and spirit, from that which is really dead, to that which is truly living.

Now, when a man is come to the Son, in whom the Father hath placed the fulness of life, then he shall witness him the way to the Father, and he will teach him daily of the Father. And here is the state of true subjection to the Son experienced, whom the soul must hear (and of whom he is to learn) in all things; who discovers the inward darkness in man's mind, and breaks down that in him which is contrary to God, having a daily cross ready for that which

is to be crucified in him, whereby he shall die daily to himself. And as he dies to himself, Christ will reveal himself more and more in him, and he shall feel the pure seed of life springing more and more up in him, and living in him, and he in it; in and through which he shall come more and more into union and fellowship with the Father of spirits, and the whole living body of his church and people.

But now, to learn of the Father to come to the Son, and to learn of the Son to know the Father, and to walk in newness of Spirit before him (and not in an old, dead knowledge and fleshly understanding), these are great mysteries, which none can learn by a literal conception and comprehension of things, but as they are quickened, and their minds and understandings opened and kept open by the Lord. Therefore this is the great skill and true wisdom, to know the Shepherd and his voice; and his manner of appearing, and to what he appears; which is to his own sheep, to the true birth. And his way and manner of appearing to that birth is by visiting and reaching to it by his power opening it, thereby giving it to see, hear, and understand; but shutting up himself from the contrary nature, wisdom, and spirit in all men.

There is somewhat which maketh a fair show in the fleshly part, as if it were of God; but God knoweth what and who are his. Now, it is for the true children, that the milk of the word, and the bread of life is; and them the Lord is still gracious to, and heareth all the desires and breathings of their hearts; them he preserveth and visiteth in Egypt, and also bringeth out thence. Them he leadeth through the wilderness, dividing the Red Sea before them; before them also he divideth Jordan (the river of judgment), causing them to pass through it also, that they may enter into the Holy Land. And their lot he defendeth in the Holy Land, in their subjection to the Spirit and law of life which rules there. But the contrary birth falleth short by the way, and cannot enter into nor abide in that which is pure and living of God.

Now, in the lowly seed the whole mystery of life is

learned, by those that come thither and wait there, growing up into him who is the head; but no lesson of life, and of the truth as it is in Jesus, is learned out of it. Oh, how careful had men need be to know this seed in themselves, and to witness its daily springing up and growth in them!

XI. Concerning Separation from the Spirit and Ways of the World.

THERE is a necessity of separation from the spirit, ways, and worships of the world, by those that will be the Lord's people. The Jews outward were to be a separated people from all other people (from their gods, from their worships), if they would enjoy the favor of the Lord, and the blessings of the good land. God had separated them from all other nations, and they were not to mingle with them; neither in their worship, nor marriages, &c. So the Jews inward, who are God's gathering of spiritual worshippers, out of every nation, kindred, tongue, and people, are to be a separated and holy people to the Lord. For when God cast off the Jews, he sought out worshippers in their stead, even for a spiritual nation and holy people of inward Jews, instead of that outward people, outward place of worship, and outward land, which he cast off. Now, those whom God seeks to be the new, inward, spiritual worshippers, instead of the literal and outward, must come out of all other ways and gatherings, upon the many mountains, to the mountain of the Lord's house, and to the place of his gathering: the command is express, "Come out from among them, and be ye separate; and touch not the unclean thing, and I will receive you," &c. 2 Cor. vi. It is true, I seek you for worshippers, and I call you to the gospel feast of fat things, and I will receive you if ye come; but ye must first come out from among all the false ways and false worshippers, and depart from (and not so much as touch) that which is unclean (the unclean spirit, his unclean ways and worshippers), and then I will receive you, and own you as my sons and

daughters, and be a Father to you; not else. Mark now; The Jews outward (in their day) must be separate from all the Heathen outward, if they would be judged and owned by God for true worshippers according to the law. The primitive Christians were to separate from both Heathen and Jews too (even their temple, priests, and ordinances, which were once of God), if they would be worshippers, true worshippers under the gospel, worshippers of God's seeking. And the Christians, after the antichristian corruption and darkness, must come out of Babylon; that is, out of all forms of religion, and buildings out of the life and power (for that is Babylon, the city of confusion, which is built, stands out of, and practiseth out of, the order and unity of the Spirit), if they will be found worshippers in the day of restoration; after the long darkness of the apostasy, they must not worship the beast (nor worship God as the beast teacheth and requireth; for in so worshipping, God is not worshipped, but the beast), nor bear his name, nor receive his mark, either on their forehead or right hand, nor be of the number of his name. Now, the command is as express to come out of Babylon, that is, to separate from all antichristian ways and worships, as ever it was to separate from the Heathen and Jews; and there is no being a true worshipper in God's sight, but in the true way of separation from all false worshippers, who worship in forms and appearances of godliness, out of the life and power.

Now, oh, how precious it is to feel God seeking, God gathering, God separating, God teaching, leading, drawing into the truth, and true way of worship! For there are self-separations, which are out of the true Spirit, life, and power. Yea, God may begin the separation, and another wisdom may step in, and carry it on, out of the limits of the sweet, innocent Spirit, life, and power. Oh, blessed is he who is separated by the Lord from all that is not of him! But he that is but sensual, and hath not the Spirit, but only by a literal knowledge separateth himself, he differeth from others but in the outward form and appearance of godliness; but is one in nature and ground with those whom

he separateth from. Thus the Papists, and all pretended Christians (of the same spirit) who feel not the true Spirit, power, and life, are but one in the ground, how great soever their difference outwardly seem. And those that separate further and further (even to the utmost extent outwardly, or in a way of appearance), being not separated by the Lord from that nature and spirit wherein the enmity lodgeth, they are still inhabitants of one and the same city (for the city of Babylon is very large), and daughters of one and the same mother, even of the wisdom which is from beneath; which wisdom, in its highest exaltation, is far beneath the nature and true excellency of the pure and heavenly wisdom, even in its lowest and most contemptible appearance. Oh! blessed is the religion, the worship, the separation, the fear of the Most High God, the faith, the knowledge, which begins in the Spirit and power (even in the evidence and demonstration of God's own Spirit), and which stands and abides therein! For herein are the children of light distinguished, and kept distinct (by God Almighty, who hath made the difference), from all the children of darkness.

By Isaac Penington,

Prisoner for the testimony of truth at Reading Jail.

1671. About the 12th month.

A

TREATISE

CONCERNING

GOD'S TEACHINGS, AND CHRIST'S LAW.

WITH SOME OTHER THINGS OF

WEIGHTY IMPORTANCE

PARTICULARLY MENTIONED AFTER
THE PREFACE.

WRITTEN BY

ISAAC PENINGTON,

PRISONER AT READING JAIL FOR THE TESTIMONY
OF TRUTH.

"They also that erred in spirit shall know understanding, and they that murmured shall learn doctrine." Isa. xxix. 24. Blessed be the Lord, it is so. This prophecy is sensibly and experimentally fulfilled, and fulfilling daily more and more.

PREFACE.

CHRIST, who came from the Father, and knew the way of truth and life everlasting, and was to guide men to the Father, being the only way unto him, preached the kingdom, and bid men seek the kingdom; teaching and instructing them in many parables concerning it, and directing them where and how to find it.

The apostles likewise (who succeeded Christ in the same Spirit and power wherein he ministered) preached the same kingdom, declaring and describing what it was, and wherein it consisted; namely, not in word, but in power (even in the power which shakes all that is to be shaken, but cannot be shaken itself, nor the kingdom which is in it, 1 Cor. iii. 20. and Heb. xii. 28.). Nor was the kingdom of God meat and drink (or any outward thing); but righteousness, and peace, and joy in the Holy Ghost. Rom. xiv. 17.

And they preached not in vain; for the life was inwardly revealed in many, the power inwardly revealed, the kingdom inwardly revealed, and the righteousness, peace, and joy thereof felt. For such as truly believed and obeyed the gospel, received the kingdom which could never be shaken, and had an entrance ministered to them thereinto, according to their diligence and carefulness in the truth.

Now, afterwards a great darkness came over, and this glorious kingdom was again veiled, and the kingdom of darkness and deceit overspread the profession of Christianity; and in this time notions and outward knowledges took with men, instead of the life and truth itself, wherein the kingdom and power stands.

But, blessed be the Lord, the light of life again shines out of and over the darkness, and the kingdom is again received and the entrance into it again known; and from what is

seen and heard (and in measure enjoyed and possessed) is a faithful testimony given forth. And blessed are they who hear the joyful sound; for it is no less than the sound of life itself, the power itself, the gospel itself, the Spirit himself, manifesting himself in, and speaking through, vessels according to his pleasure.

Now, they that receive this light, which is testified of, and witnessed to, receive Christ; but they that despise and reject it, reject him; as will be made manifest in the day of the Lord, whatever men, in their wisdom and comprehensions, judge to the contrary, who know not, nor are able to judge of the appearances of the Lord, or of the glory of this dispensation.

For this dispensation is indeed most precious, glorious, and living, being a dispensation of the seed and power of life itself, whereby God translateth out of darkness, and the regions thereof, into the kingdom of his dear Son, and into his glorious image. Which, reader, not that thou mayest have only notions concerning, but mayest really come to partake of, is the end of my giving forth these things following; which sweetly, freshly, livingly, and powerfully sprang up in my heart for thy sake, and are in great love presented to thy view,

By a sufferer for the truth which lives in him, and in which he lives, through the tender mercy of the Lord, and to the glory of the riches of his grace,

ISAAC PENINGTON.

A TREATISE

CONCERNING

GOD'S TEACHINGS AND CHRIST'S LAW.

1. Concerning God's Teachings.

"It is written in the prophets" (said Christ) "they shall be all taught of God. Every one therefore that hath heard, and hath learned of the Father, cometh unto me." John vi. 45. "For the prophets indeed had said, All thy children shall be taught of the Lord, and they shall all know me, from the least of them to the greatest of them."

Now, whose children are they which shall all be taught of the Lord? And which are they which shall all know the Lord by the teachings of his Spirit, from the least to the greatest? Are they not the children of the free woman, the children of the Jerusalem which is from above, which is the mother of all that are truly living? Now, all her children the Father of life begets, and taketh care to teach them the true, pure, heavenly, living knowledge; so that they indeed know the Lord, being taught by the anointing so to do; and they indeed know Christ, the Father revealing him to them: for none knows the Father but the Son, and none knows the Son but the Father, and he to whom the Father reveals him. "Flesh and blood hath not revealed it to thee, but my Father which is in heaven," said Christ to Peter. Matt. xvi. 17.) And it pleased God to reveal his Son in me, said Paul. Gal. i. 15, 16. And how did Paul preach Christ among the Gentiles? Did he not preach him as a mystery hid from ages and generations, which none but the Father could reveal and make manifest? And when he is known and made manifest, is he not known within, revealed within, made manifest within? Col. i. 26, 27. and 1 John i. 2. Mark: "The life was manifested." Thus they came to

know Christ; and if they would bring others to the knowledge of Christ, they must bring them to the manifestation of the same life, and show unto them that eternal life which was with the Father, and was manifested unto them, ver. 2. Now, that they might do thus, they were to preach the light to them (even this message, that God is light, and in him is no darkness at all, ver. 5.), and to turn them to the light (Acts xxvi. 18.) in which alone men can see and receive the life which is eternal. Men may know or comprehend many things concerning the Messiah from the letter; but they can only know the Messiah himself in the light which shines into their hearts, and which he sent his apostles to direct and turn their minds to. For they directed them to the Word within, light within, life within, Spirit within; to feel after the manifestation of God within, which was communicated to the very Gentiles. Rom. i. 17. And so Paul directed the Gentiles to seek after and find God nigh, and not afar off. Acts xvii. 27. Oh, this is precious to find and feel God near, Christ near; in his light to see light, in his life to feel and enjoy life! For here (in the place of darkness, in the place of sin and death, in the place where dragons lay, Isa. xxxv. 7.) is the redeeming power to be felt, and the deliverance of the soul experienced by those that truly believe.

The Scribes and Pharisees had a knowledge that the Messiah was to come; but how came they by it? Why, they had read so in the letter of the Scriptures. The professors of this age have a knowledge that Christ is come; how came they by that? Why, they have read so in the writings of the evangelists and apostles. But who hath believed the report of life now, and to whom is the arm of the Lord (which is now stretched forth) revealed? Who hath heard and learned of the Father to know the Son, and so to come to him, even from the inward revelation of his Spirit, and from the inward living knowledge which is thereby? *Every one therefore* (saith Christ), every one of these children, every one that is taught of God (because of what they have heard and learned of the Father), cometh to the Son. Now, every

one that is thus drawn, and thus cometh, Christ receiveth, and giveth to all such eternal life; and they know him who giveth them eternal life, and who preserveth and maintaineth life in them. Others have but a notional knowledge of him; but do not indeed know him that is true, nor are in him that is true, even in his Son Jesus Christ, who is the very God and life eternal. 1 John v. 20.

And so they that are taught of God learn of him to repent from dead works, and do repent them thereof; whereas others, through hardness of heart, do not so much as discern which are dead works, which not, in matters of worship. Others do not know the true difference between that which is dead, and that which is living; but death (unknown to them) lives and reigns in their very knowledge and apprehensions of things; even in their faith, in their duties, yea, in all they believe and perform to God. For as Paul was alive without the law once, even when he walked according to the letter of the law blameless; so all sorts are now dead, in the midst of all their knowledges and practices from the letter (how much alive soever they may seem to themselves therein) till they come to the ministration of the Spirit. "For the letter killeth; but the Spirit quickeneth, or giveth life." 2 Cor. iii. 6. and ver. 3. This therefore is the work of a true minister, to beget into the Spirit, and into the life; but ah, how little do men know what dead works are, and what it is truly to witness repentance from them! Men out of God's Spirit, light, and power, are so far from repenting for them, that they do not so much as rightly distinguish and discern them; but take that for living which is dead; kindling a fire of themselves, and compassing themselves about with sparks, thinking the warmth thereof to be the true warmth. Now, if men are not come to the true repentance from dead works, much less are they come to the true faith towards God; and so are yet in their sins, yet out of Christ, having never learned of the Father to come to him; and so are still in Egypt's spirit, in Egypt's wisdom, and in that hold their religion: and whenever God appears in his Spirit and power, he will not be

that to them which they expect; but a dreadful stroke from him will come upon all their ways and worships, which are as abominable to God, as they are pleasing to them. But alas, to what end are words to that ear, to that spirit, which is like the deaf adder, which will not hearken to the voice of the charmer, charm he ever so wisely! Could the letter-learned Scribes and Pharisees hear the voice of Christ in the days of his flesh? Nay; they could not, in that gainsaying spirit. Can the letter-learned professors, in the same spirit, hear the voice of Christ's Spirit now? Nay; they cannot. And they that cannot hear the voice of the second Adam, the voice of the quickening Spirit, the voice of him who gives life to the soul, how can they live? And if they first receive not life from Christ, how can they perform any living action to God? How can they worship in the Spirit and in the living truth, who are not gathered into the Spirit and into the living truth? Oh, that men could consider aright of these things, and wait on the Lord for the true understanding of them! For without the true knowledge of God and Christ (without that knowledge which is life eternal) men must needs perish. It cannot be otherwise; for the true knowledge only saves, and therefore they which have it not must needs perish.

II. Concerning the Law of Christ.

"And the isles shall wait for his law," Isa. xlii. 4.

WHAT is that law which the isles were and are to wait for? Is it not the grace and truth which comes by Jesus Christ, even the grace in the inward parts, even the truth in the inward parts? The law outward was given by Moses to the outward Jews; but grace and truth comes by Jesus Christ. That is the law of the Jew inward, which the isles of the Gentiles were to wait for.

The apostle holdeth forth Christ to be the soul's master (he is the Shepherd, Lord, King, and Bishop of the soul), to

whom every one must give an account. Now, what must men give an account to him of? Is it not of the grace and truth which comes by him? If any man hath received that, obeyed that, believing the sound, report, and voice of that, and so loved and followed it, will it not be said unto him, "Well done, good and faithful servant"? But if any one hath neglected and despised the grace (not improving the talent, but improving his own natural abilities, while God's talent lay wrapped up in a napkin, and hid in the earth), will not that person be judged a slothful servant as to improving the talent, whatever he hath been as to improving his own natural parts and abilities?

Now mind: If Christ be an inward, a spiritual master, what is his law but the inward teachings of his Spirit? A prophet shall the Lord your God raise up unto you like unto me, him shall ye hear in all things; and he that will not hear him, how secure and confident soever he may seem to himself of his state at present; yet it shall come to pass, that he shall be cut off and destroyed from among God's people. Are not the words, the voice, the motions, the leadings, the drawings, the commands of his Spirit, the law to all that are spiritual? Doth not he say to one, Go, and he goeth; and to another, Come, and he cometh; to another, Do this, and he doeth it? Here is the glory of the great Lord and King, and of the great High-priest, over the household of God, in that he giveth forth precepts according to his holy will and pleasure; and all his sheep know his voice, and follow him; and all his children and servants observe and obey him.

If we live in the Spirit, let us also walk in the Spirit, said the holy apostle. Here are the limits of the children of the new covenant; here is the law of life (the law of the Spirit of life in Christ Jesus), the law of the new covenant, written in the heart, which none can read but with the new eye. The children of the flesh may read the letter, and comprehend concerning the letter, and gather rules and observations out of the letter; but the children of the new covenant alone can read the law of life in the heart. And this law is

the path of life, the path of all that are renewed by God's Spirit, which the Jew inward is to read diligently, and to have his delight therein, and to meditate thereon day and night. And this law is light, true light, pure light, spiritual light, yea, the light which is eternal, and never varies; and the commandment which comes therefrom is a lamp, which they that receive know it to be no less than life everlasting; for indeed, the commandments of Christ's Spirit are felt to be so. Now, this commandment, this law, this light, shines in the darkness at first; but afterwards, out of the darkness more and more (as it is believed, received, obeyed, and walked in) unto the perfect day. See Prov. iv. 18, 19.

Quest. But how may I wait for, come to know, and receive this law? I am not of the stock of the Jews natural, but of the isles of the Gentiles; how may I meet with and receive the law of life from Christ, or the grace and truth which comes by him?

Ans. The way of receiving it is to mind that which enlightens and renews the mind, drawing it out of the nature and spirit of this world, and out of the ways, worships, knowledge, and customs thereof, into that which seasons it otherwise, and opens it another way. Now, here the grace is met with, here the truth is met with, here the Spirit of life is met with; here the inward change is felt, and the new law written in the heart and spirit. And here the mind comes to prove and know what is that good, that acceptable, and perfect will of God: for God is the teacher in the new covenant, and his teachings are here, even in that which he renews. He gathereth into his Spirit, and he teacheth those that abide in his Spirit, and giveth unto them eternal life, eternal virtue, eternal nourishment, in and from his Spirit. But they that may be great searchers into the letter, and comprehenders from the letter, and practisers according to their apprehensions of the letter (not being gathered into nor reading in the Spirit), they miss of eternal life, and of the redeeming arm and power, and are not saved from sin by the blood of Christ; but are yet in transgression, darkness, and death, even until now. The Lord,

who knoweth all things, make manifest their estates and conditions unto them, that they perish not for ever; but may learn of the Father to know the Son, and of the Son to know the Father, and come to witness true life manifested in their own hearts, that they may have fellowship with the Father and Son therein. For he that is not turned from darkness unto light (from the darkness within in his own heart, unto the light which God causeth to shine there) doth not yet know Christ livingly and savingly; but is only in the notions and comprehensions concerning him, which cannot save. For it is the life and power of the Lord Jesus Christ, inwardly revealed against the power of sin and death, which is alone able to save therefrom.

Now, consider with yourselves (all who would not be deceived in this matter) have ye known this law? Have ye received it in measure, and do ye wait to know and receive it daily more and more? Then are ye Christians indeed, and of the house of Jacob, which walk in the light of the Lord, and in the light of the holy city, whose light the Lamb is. But without this law, without this light, without the inward writing of God's Spirit in your hearts, ye cannot be inward Jews, nor children of the new covenant.

These are weighty things, and to be considered weightily, and weighed in the balance of the sanctuary. Oh! wait to know what it is to go into the sanctuary, and to weigh things there in the balance thereof, which exactly and infallibly weigheth and determineth whatever is brought thither! For of a truth ye cannot understand any scripture aright which treateth of any spiritual and heavenly mystery, but as ye are taught of God, to bring it unto the balance of the sanctuary, and to weigh it there; where all your own apprehensions, meanings, and conceptions will fall, and the mind and intent of God's Spirit be alone owned and justified. Ah! what a vast difference there is between weighing men's apprehensions and conceivings upon scriptures in the balance of their own understandings, and weighing them in the true balance! In the former are all the erring judgments; but in the latter is the true, unerring judgment of

God's own Spirit, in the light which is eternal; which judgment will stand for ever.

III. A brief Relation concerning myself, in reference to what has befallen me in my Pursuit after Truth.

I WAS acquainted with a spring of life from my childhood, which enlightened me in my tender years, and pointed my heart towards the Lord, begetting true sense in me, and faith and hope and love and humility and meekness &c., so that indeed I was a wonder to some that knew me, because of the savor and life of religion which dwelt in my heart, and appeared in my conversation.

But I never durst trust the spring of my life, and the springings up of life therefrom; but, in reading the Scriptures, gathered what knowledge I could therefrom, and set this over the spring and springings of life in me, and, indeed, judged that I ought so to do.

Notwithstanding which, the Lord was very tender and merciful to me, helping me to pray, and helping me to understand the Scriptures, and opening and warming my heart every day.

And truly my soul was very near the Lord, and my heart was made and preserved very low and humble before him, and very sensible of his rich love and mercy to me in the Lord Jesus Christ; as I did daily, from my heart, cry grace, grace, unto him, in every thing my soul received and partook of from him.

Indeed, I did not look to have been so broken, shattered, and distressed, as I afterwards was, and could by no means understand the meaning thereof, my heart truly and earnestly desiring after the Lord, and not having the sense of any guilt upon me. Divers came to see me, some to inquire into and consider of my condition; others to bewail it, and (if possible) administer some relief, help, and comfort to me; and divers were the judgments they had concerning me. Some would say it was deep melancholy; oth-

ers would narrowly search, and inquire how, and in what manner, and in what way I had walked, and were jealous that I had sinned against the Lord, and provoked him some way or other, and that some iniquity lay as a load upon me: but after thorough converse with me, they would still express that they were of another mind; and that the hand of the Lord was in it, and it was an eminent case, and would end in good to my soul.

At that time, when I was broken and dashed to pieces in my religion, I was in a congregational way; but soon after parted with them, yet in great love, relating to them how the hand of the Lord was upon me, and how I was smitten in the inward part of my religion, and could not now hold up an outward form of that which I inwardly wanted, having lost my God, my Christ, my faith, my knowledge, my life, my all. And so we parted very lovingly, I wishing them well, even the presence of that God whom I wanted; promising to return to them again, if ever I met with that which my soul wanted, and had clearness in the Lord so to do.

After I was parted from them, I never joined to any way or people; but lay mourning day and night, pleading with the Lord why he had forsaken me, and why I should be made so miserable through my love to him, and sincere desires after him. For truly I can say, I had not been capable of so much misery as my soul lay in for many years, had not my love been so deep and true towards the Lord my God, and my desires so great after the sensible enjoyment of his Spirit, according to the promise and way of the gospel. Yet this I can also say, in uprightness of heart, It was not gifts I desired to appear and shine before men in; but grace and holiness, and the spirit of the Lord dwelling in me, to act my heart by his grace, and to preserve me in holiness.

Now, indeed the Lord at length had compassion on me, and visited me; though in a time and way wherein I expected him not: nor was I willing (as to the natural part) to have that the way which God showed me to be the way; but the Lord opened my eye, and that which I knew to be

of him in me closed with it, and owned it; and the pure seed was raised by his power, and my heart taught to know and own the seed, and to bow and worship before the Lord in the pure power, which was then in my heart. So that of a truth I sensibly knew and felt my Saviour, and was taught by him to take up the cross, and to deny that understanding, knowledge, and wisdom, which had so long stood in my way; and then I learned that lesson (being really taught it of the Lord) what it is indeed to become a fool for Christ's sake. I cannot say but I had learned somewhat of it formerly; but I never knew how to keep to what I had learned till that day.

And then God showed me (by degrees, as he nurtured me up in the heavenly sense and experience of his spirit) the workings of the good in me and the workings of the subtlety; and how himself had, in time past, taught me to pray, and to understand the Scriptures, and to believe in his Son, and know some things aright; but withal, how a knowledge and understanding of another nature had crept in, and gained ground upon me (which indeed I knew not how to distinguish thoroughly from the other, and watch against), and so the truth came not to live in me, nor I to live in that, according to the earnest desire and travail of my soul.

But now of a truth, by this blessed visitation of the everlasting gospel, the Lord hath at length brought me back to the same spring I was acquainted with at first, and joined my heart in true sense and understanding to it; so that the life that I live is by the springing up of life in me; and I know the Lord my God, by being daily taught by him so to do; and I love him, by feeling my heart circumcised and constrained through the new nature thereunto. And truly it is natural to the good seed in me, and to my soul in and through the same, to trust my Father, and to suffer any thing that he requires of me, who freely giveth me both to do and to suffer: for indeed I live not of myself, but by a continual gift and quickening of life in my heart.

And oh that others also could come to hear the testimony of truth and life from God's Holy Spirit, and be turned

thereby to the pure principle and Spirit of life itself! (which many formerly had a true taste of, but are now turned aside to another nature and spirit, though they themselves know it not) that they might witness the gospel power, and know the spiritual and heavenly Jerusalem, and suck at her breasts, and be dandled on her knee, who is the mother and bringer-up of all that are truly living.

IV. A Question about preaching the everlasting Gospel answered.

Quest. How is the everlasting gospel (wherein Christ is truly made known, and salvation really witnessed in the hearts of those that receive it) preached at this day? How hath the Lord appointed it to be preached, and how is it preached, and how may men come to hear it, that their souls may live? Are not they blessed that hear the joyful sound thereof? Are not they wretched and miserable, and blind and naked, who mistake and miss concerning that sound of it, which it pleaseth the Spirit of the Lord to give forth in this day?

It is wonderful to consider how the truth, the gospel, the life, the power which saves, is one and the same in all ages and generations, and yet still hid from the wise, prudent, professing eye, in every age and generation.

Now let me speak a few words to this thing: not only from what I have felt in my heart, but have also read in the Scriptures of truth.

Ans. The gospel, after the apostasy, is thus to be preached: "Fear God, and give glory to him, for the hour of his judgment is come; and worship him that made heaven and earth," &c. Rev. xiv. 6, 7. He that knoweth the preacher that preacheth this; he that hath heard this preached in his own heart; he that hath met with that fear which God's Spirit teacheth and giveth; he that hath known the hour of God's judgment, and had the axe laid to the root of the corrupt tree, and hath been taught by the

Son to worship the Father in spirit and truth; he hath, without doubt, met with the gospel, the everlasting gospel: and if God require of such a one, and assist him by his Spirit and power to preach this to others, he is a preacher of the everlasting gospel, and an able minister of the New Testament, not of the letter, but of the Spirit. But all should take heed of preaching their own formings and conceivings upon the letter (as too many do in this day, who reproach, revile, and persecute the life and power), for that falls short of true preaching the letter.

Oh that these things were weighty upon men's spirits, that they might learn aright to search and understand the Scriptures, and know how the Father hath revealed the Son in this day, and how to come to him, to receive life from him! For many (who seem knowing), through ignorance, mistake in this matter, and so run on in their own wills, wisdoms, and comprehensions of things, and miss of the drawings of the Father, and so come not aright to the Son; but only according to what they themselves imagine and apprehend from what they have gathered and conceived upon the Scriptures.

God, who commanded light to shine in this outward world, hath judged it necessary to cause the light of his Spirit to shine inwardly in men's hearts; and this gives the knowledge of the Scriptures, and the true sense and discerning of inward and spiritual things; yea, here the Son is known, and his blood felt cleansing; which the Scriptures without do not make manifest; but this the Scriptures are a clear and faithful record of, and testimony to. Men had need take heed how they read, and how they understand, the Scriptures (in what light, in what spirit), for it is easy erring; but without the presence and guidance of God herein men cannot walk safely. And truly it is great presumption in any man to read the Scriptures boldly, without fear and reverence to him who is the author of them; or to put any of his meanings and conceivings upon God's words; which it is hard for him to forbear doing, who readeth them in the liberty of his own spirit, out of the light of God's

Spirit, which is the limit and yoke of the true readers and understanders of the Scriptures.

V. Concerning Christ's Ministry, or Priesthood.

Christ is made by God a minister, or high priest, over the spiritual Israel of God, "not after the law of a carnal commandment, but after the power of an endless life," (as Heb. vii. 16. and chap. viii. 2.); and he ministers with his Spirit and power unto and in all his. So that he that knows Christ's ministry, knows the power, the life, the Spirit in which he ministers; but he that is not acquainted with these, is yet to learn to know Christ aright, and to believe in him unto life and salvation, which are wrapped up, comprehended, revealed, and communicated in the power wherewith he ministers. For the very beginning of Christ's ministry is in the Spirit and power of God, whereby he redeems out of the spirit and power of Satan; and to this men are to be turned, if they will witness salvation by Jesus Christ, even to the light and power of God's Holy Spirit, which breaks the darkness and strength of the kingdom of Satan in the heart. For indeed all literal professions, beliefs, knowledges, and practices, out of the life and power, Satan can transform himself into, and uphold and maintain his kingdom under, in the hearts of men; but the inward light and power of life breaks it, where the minds of the people are, by the Spirit of the Lord, turned thereto, and subjected under its rule and government.

VI. Concerning the true Knowledge of Christ.

It was said, in the time of the prophets, under the ministration of the law, that "the priest's lips should keep knowledge, and they" (that is, the outward Israel, Israel after the flesh) "should seek the law at his mouth; for he is the messenger of the Lord of Hosts." Mal. ii. 7. And doth not

Christ, our High Priest, and the Apostle of our profession, keep all the people's knowledge? And are they not all to seek the law of life, the law of the new covenant, at his mouth? Is not he the Messenger of the covenant, who brings tidings of the covenant of life and peace; and must not the soul that will live hear him? Isa. lv. 1, 2, 3. Is not he the Sealed and Sent-One of the Father, to open the blind eye, and to bring the prisoner out of the pit? Is not he the Shepherd of the spiritual flock? And are not such as are called out of the world (and sanctified by him) his sheep? And are not all his sheep to hear his voice, and follow him? Is not he the Prophet, like Moses, appointed by God, for all the spiritual Israel to hear in all things? Is not his Spirit to teach and lead into all truth? Can any else lead into truth? Or can any come into truth unless they be led? And they that will not hear the voice of his Spirit in these latter days (seeing God, in these last days, speaketh by his Son, and saith to all the true disciples and followers of the Lamb, *Hear ye Him*), are they not to be cut off from the comforts of his Spirit, from the pure refreshments of his Spirit, from the life of his Spirit, and from the living Israel, and so to be numbered among the dead and unredeemed?

Christ saith, "I am the way, the truth, and the life." It is he alone that is the living way, which leads to the Father. Now, how is Christ the way to the Father? How is he the truth? How is he the life? Is he so by any literal and outward knowledge of him; or by the inward, spiritual, and living knowledge of him? They that know his Spirit know the way; and they that walk in his Spirit walk in the way. This is most certain: they that walk not in the oldness of the letter, but in the newness and life of the Spirit, they walk in the new and living way. How is the letter old; and how is the Spirit new? How is Christ known after the flesh, and so to be known no more? And how is he known after the Spirit, and so to be known for ever? Man is but flesh, and his knowledge and understanding of things, of his own fetching from the literal relations and descriptions of them, is but the knowledge of the fleshly part; but there

is a new eye, a new understanding, a new heart and mind, to which the Father reveals him; and that knowledge which the new birth receives of the Father, that is spiritual, true, pure, heavenly, living knowledge. And so the children of the kingdom are to dwell in that light wherein the Father reveals the things of the kingdom; and this differenceth them from all the literal knowers of the things of God upon the face of the earth. Now, this is it which satisfieth my heart concerning my knowledge of the things of God, even that I have so learned to know Christ, and to believe in him (and to repent from dead works, and to obey him, and suffer for him), as I could never have learned, unless the Father himself had taught me. And now, seeing and partaking of the difference, I cannot but testify against all dead teachings, unto the Spirit's teaching, which is living; knowing assuredly, that no other teaching or learning the things of God will amount to the true knowledge, or be owned in the day of the Lord, but that which is of and in the Spirit.

VII. A few Words more concerning the Right Way of Knowing, as it is witnessed unto in the Scriptures, and experienced in the Hearts of those that truly and livingly know the Lord.

"WISDOM is justified of her children," said Christ. Mat. xi. 19. Now, who is wisdom? What is wisdom? Is it not the heavenly mother of all the living? It is the Spirit which begets all, who are truly begotten to the Lord. Now where, and into what, doth he beget them? In the earthly nature, in the earthly wisdom, in the earthly spirit; or out of it, in and into that which is heavenly?

Now, all that are of this heavenly begetting and birth, they know (own and justify) that wisdom, wherein they are begotten. They justify the nature of truth, the light of truth, the life of truth, the power of truth, the appearance of truth in their age and generation. The false birth will

own and justify the words of truth which were formerly spoken, and the former appearances thereof (as the Scribes and Pharisees did Moses and the prophets, who denied Christ, who was truth, and spake truth beyond them); but the true birth knoweth and justifieth the present words, and the present appearances of truth, which the false birth still slighteth and despiseth.

If any man therefore will judge aright concerning the things of God, he must be sure to be of the true birth (a child of the true wisdom), and that he keep to that nature, Spirit, and birth, to which God giveth the discerning. For there is an eye of discerning, and a way of discerning, which is a gift; and he that will know aright, and judge aright, must keep to the gift of light, the gift of grace, the gift of the Spirit, the gift of the holy anointing; and be watchful and careful to judge in it, and take heed of judging out of it. For though a man be come to a spiritual state, and hath received the gift of grace, knowledge, and discerning; yet if he be not watchful to keep to the gift, he may easily err, and judge amiss.

VIII. Concerning Christ's Righteousness, which is the Righteousness of all his Saints.

CHRIST is the head, his saints the body; and do they not all partake of one nature, one Spirit, one virtue, one life, one righteousness? Doth not Christ give them of his own righteousness, even of the righteousness which his Father gave him? And is not that righteousness which Christ giveth them, their righteousness? What was Christ's righteousness? Was it not the righteousness of God revealed in him, communicated to him, and made his? And what is their righteousness? Is not the same righteousness revealed in them, communicated to them, and made theirs, in and by Christ? Are not they made partakers of the divine nature, in and through him, and made the righteousness of God in him? Christ trusted his Father, and obeyed his Fa-

ther in all things. Now, was not that an effect of the righteous nature and Spirit of his Father in him? "He became obedient unto death, even the death of the cross." And, oh, how was his Father pleased therewith! Did not he say to him, as to Abraham in the like case? "Because thou hast done this thing, in blessing I will bless thee; and in multiplying I will multiply thy seed; and thou shalt see of the travail of thy soul, and be satisfied:" for thou shalt not only gather the "dispersed of Israel," but "inherit the Gentiles" also; "and have the uttermost parts of the earth for thy possession."

Consider now, seriously, in God's fear; Is Christ's obedience to the law of Moses the saints evangelical righteousness? Or is his righteousness revealed in them, from faith to faith? Was his being circumcised outwardly, their circumcision? Or is his inward circumcising them, their circumcision? Which of these is the gospel circumcision; the circumcising of his flesh outwardly, or the circumcising of their hearts inwardly? Again, was his being outwardly baptized, their baptism? Or is the inward baptism of the Spirit, the gospel baptism? Doth he not fulfil the righteousness of the law of the Spirit of life in them, who believe in his Spirit and power, and walk not after the flesh, but after the Spirit? Was not Christ justified in the Spirit? And are not all his justified in the Spirit also? Whatsoever is of God, whatsoever is wrought in God, doth not God justify? Is not the person here justified, the faith justified, the works justified with the justification of life, and of God's Holy Spirit, from whence they proceed? And here Christ's words are verified, "He that doth truth, cometh to the light, that his deeds may be manifest, that they are wrought in God." John iii. 21. And are not his deeds then justified? He that is united to the Spirit of God (and acquainted with the Spirit of God, and knows his voice), hears, and sees, and feels, and understands what God condemns, and also what he justifies; who never condemns any thing that ariseth from himself, and is wrought in himself; but only that which cometh from the flesh, and is wrought in the

flesh. And here he sees (in the true light) what faith is imputed for righteousness, and what faith is shut out; and what works are accounted righteous, and what works are shut out: and how Enoch walked with God in the righteous Spirit and life, and was therein justified; and how Noah built an ark in the faith, being moved with fear, and was therein with his family saved. So Abel sacrificed in the faith, "By which he obtained witness that he was righteous, God testifying of his gifts." Heb. xi. 4. Mark; his sacrifice, his gift, came from a righteous Spirit, and so the righteous God testified of his gift; and such are all the sacrifices now, that are offered up in God's Spirit, and in the true faith. And so we also see how Abraham (the father of the faithful) was "justified by works," James ii. 21. and how God was pleased with him, because he had done that thing of offering up his only son at God's command. Also Phinehas's zeal for the Lord, in executing judgment, was highly esteemed of the Lord, and "was counted to him for righteousness, unto all generations for evermore." Psa. cvi. 30, 31.

But alas! how do men mistake about the righteousness of Christ, about the gospel righteousness; and, in effect, make it but the righteousness of the law, but the righteousness of the old covenant, performed in the person of another for us, and imputed to us! Whereas it is the righteousness of another covenant, even of the new and living covenant, which the Lord Jesus Christ worketh, both in us and for us. Now, whoever receiveth this righteousness from him, and is clothed with it by him, he findeth it to be the righteousness of the gospel, the new and living righteousness, the true and everlasting righteousness, both of the Father and Son, which the souls of those that truly believe partake of in them and with them.

Now, consider a scripture or two, to evidence this further.

The apostle saith, 2 Cor. iii. 17, 18. "The Lord is that Spirit" (the Lord Jesus is the second Adam, the quickening Spirit) in whom the "veil is done away," ver 15. And so the true Christian (in whom the "veil is done away," who

is come into the true liberty of the Spirit) "with open face, beholding as in a mirror the glory of the Lord, is changed into the same image."

Now mind: if man be changed into the heavenly image, if he partake of Christ's image, is he not made righteous, and become truly righteous therein? Was not the image of the first Adam holy and righteous? And is not the image of the second Adam holy and righteous also? And are not they that are changed from the image of sin and Satan, into Christ's image, holy and righteous in that image? Are they not changed from unrighteousness to righteousness? And is not this image, whereinto they are changed, and wherein they are new created by God, their righteousness? Whoever is ingrafted into Christ, is he not ingrafted into righteousness?—cut off from unrighteousness, and ingrafted into righteousness; even into the righteous nature and Spirit of the Lamb? And doth he not partake of the righteousness of the Vine or Olive-tree, into which he is ingrafted? And doth not that become his righteousness? If the root be holy, then are also the branches; and if the root be righteous, so are also the branches; and that is the righteousness and holiness of the branches, which they have from the root.

The other scripture is that of Eph. iv. 22, 23, 24. which speaks of putting off the old man, which is corrupt according to the deceitful lusts; and of being renewed in the spirit of the mind, and putting on the new man, which after God is created in righteousness and true holiness. Mark; here is the new creation. Now, consider well, what is the holiness and righteousness of the new creation? Is not that which is put off, old, corrupt, unholy, unrighteous? Is not that which is put on, new, holy, righteous; even the image before spoken of, Christ the heavenly image, the new man, which is created and formed in man? And then God owneth such to be his people. Isai. li. 16.

No man can do that which is righteous, but he that first partakes of God's righteous nature and Spirit. The tree must first be good, before the fruit can be so. A man must

first be renewed and made righteous, before he can bring forth righteousness. So that he that doth bring forth righteousness, without doubt he is inwardly renewed, without doubt he is inwardly righteous. Did the Gentiles do by nature the things contained in the law? Then, without doubt, they were partakers of another nature than the old corrupt nature, which is not subject to the law of God, neither indeed can be. "Little children, let no man deceive you; he that doth righteousness, is righteous, even as he is righteous." 1 John iii. 7. This is the true and weighty judgment of God's Spirit; and he that judgeth otherwise is deceived, and erreth in this particular; and showeth that he doth not yet know God's righteousness, and Christ's righteousness, which is one and the same. For, "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." 1 John ii. 29. Mark; the new birth precedes the doing of righteousness; and the doing of righteousness is a certain evidence of the new birth. He that doth righteousness is born of God; this fruit can arise from no other but the pure, living, heavenly root.

IX. Of the Grace of the Gospel.

THE prophets of old prophesied of the sufferings of Christ, and the glory that should follow. 1 Pet. i. 10, 11. Now, what was the glory which should follow? Was it not the setting up Christ's inward and invisible kingdom in the hearts of men? Was it not God's abundant pouring out his Spirit, and filling vessels therewith; so that the Spirit of grace and of glory should rest upon believers, as it had done upon Christ? Was it not God's tabernacling in men, and becoming their God, and making them his people? Was it not the fulfilling the precious promises concerning the gospel state, whereby men should be made partakers of the divine nature (of the heavenly image), and be changed from glory to glory, by the renewing Spirit and power? Was it not to have fellowship with Christ, not only in his sufferings

and death, but also in his resurrection and kingdom; where the bread and wine of the kingdom is eaten and drunk, and the feast of fat things partaken of? Is it not a glorious state to be translated out of the kingdom of darkness, into the kingdom of the dear Son? And to dwell with Christ in the kingdom; and sup there with him, and he with them? To have fellowship (pure fellowship, living fellowship) with the Father and the Son, that the blessedness and joy of the soul in the gospel state may be full?

The law was a ministration of shadows; for under it were the various and many shadows of the good things to come, which were to be possessed and enjoyed in the days of the gospel. In the law there was an outward people (the Jews outward), an outward covenant, an outward land of blessings, plenty, and rest; an outward Zion, outward Jerusalem, outward temple, outward ark, outward table, outward laver, outward candlesticks, outward lamps, outward oil, outward anointing, outward circumcision and sacrifices, outward new moons and sabbaths, outward kings, outward priests, and outward victories over outward enemies, &c.

But now, in the gospel, there is the substance of these things inwardly revealed, and inwardly possessed and enjoyed; even the Jew inward (the new man of the heart), an inward covenant of life and peace, an inward land of blessedness, of rest; an inward sabbath or day of gospel rest (which the true believer keepeth in the faith, not bearing any burden, kindling any fire, nor doing any work of the flesh therein); an inward Zion, an inward Jerusalem or holy city; an inward temple (in which is the Holy of Holies), an inward ark, in which the law of life is treasured up; inward table, inward laver, inward candlestick, inward lamp, inward oil, inward anointing, inward circumcision and sacrifices, and solemn seasons; the inward King of glory, inward prophet and priest known, even Christ within, who giveth victories and dominion over the inward enemies, and giveth his to partake of his kingdom and priesthood. Rev. i. 6. Yea, and (by his Spirit poured out upon them) maketh his seers and prophets also, as it is written,

"I will pour out my Spirit upon all flesh, and your Sons and your daughters shall prophesy."

Now, was not this fulfilled after the sufferings of Christ in the flesh? And is it not daily more and more fulfilled, as the sufferings of Christ, which are yet behind, are filled up in his body the church? Did not the glory then succeed? Was not the gospel spirit and power then revealed and bestowed? And did it not bring into the gospel state? Were not the precious promises fulfilled therein? 2 Pet. i. 5, 6. Are they not all yea and amen in Christ? Is not the veil or covering taken away in him? Is not the glory revealed in him? Is not the Lord one, and his name one in him? Is there not glory then in the highest, on earth peace, and good-will among men, as well as good-will in God towards men? Where is the enmity and wars, the lusts and fightings? Where is the envy of Judah or Ephraim, or the vexing one another here? Are not these things drowned in the love and in the peace, in the life and in the power which is revealed in the gospel state, and springs up in the gospel spirit? They know not what spirit they are of, who would have fire come down from heaven upon the disobedient and gainsayers. To be sure, they are not of the gospel spirit, not of Christ's Spirit, who came not to destroy men's lives, but to seek and save that which was lost, and to overcome by the overflowings of his love and tender visits of his life. And how do his children make war in this day? Is it not with innocency, with meekness, with patience, with bowels of love, with long-suffering, with truth, with righteousness, like the followers of the Lamb, like the children of him who abounds therein? Indeed there is a sword given, there is a threshing instrument, there are darts and arrows to be shot into the hearts of the King's enemies; Psa. xlv. 3, 4, 5. but it is not to destroy the creature, but rather to smite and wound that spirit which captivates it, that the creature may witness deliverance and freedom therefrom: though it is true, that they who join with that spirit, must partake of its judgments and plagues, even to destruction, if they so continue.

Now, this glory is wrapped up in the grace which is ministered by the gospel; and where grace is sown, the glory is sown (there is a true seed of the glory); and where grace abounds, the glory abounds. It was said concerning the first gathering of Christians by the apostles, that "great grace was upon them all," Acts iv. 33. and indeed, it was a precious and glorious state, which they were gathered into and brought forth in. Now, the grace is revealed again, the grace is poured forth again, the grace hath appeared, teaching and bringing salvation again; doth it not behoove every one to know it and partake of it?—not to be content with words concerning the grace, but to know the grace itself, receiving it from the hand of him that giveth it, and hearing the voice, reproofs, and instructions of it? "Hear, and your souls shall live." Whom should they hear? Are they not to hear Christ, the great prophet? How shall they hear Christ? Is there any other way, than by hearing his grace teaching them? than by hearkening to the measure of the gift of grace, which is by Jesus Christ? "The law was given by Moses" (all his people, all his children, all his family were to come under the law, to be governed by the law). "Grace and truth comes by "Jesus Christ," (all his children, all his people, all his family are to come under the grace, to be governed by the grace) who is faithful in all his house, dispensing of his grace and truth to all his, as Moses did of the law (committed to him) to all under him. So then, all that desire to be truly Christians, let them wait to know what the grace and truth which Christ giveth is, and to partake of it and come under it; under its teachings, under its influences, under its protection, under its government (by being subject to it; and in every thing guided by it), that they may know what that scripture means, in the true and weighty experience: "Sin shall not have dominion over you, for ye are not under the law, but under grace." Rom. vi. 14.

X. A Question answered concerning real Holiness.

Quest. ARE not persons to be really holy (really sanctified in Christ Jesus) who would be received by the Lord, and enjoy fellowship with him as sons and daughters, in the gospel of his Son?

Ans. Under the law, that people of the Jews were to be separated from the Heathen, to be outwardly circumcised and cleansed by the water and blood of purifying (which sanctified to the purifying of the flesh), and not to touch any dead or unclean thing; for any such thing polluted them, and those that were unclean must be kept without the camp, as unfit for the holy communion with God and his people, till cleansed.

Now, what did this signify? Did it not signify that pure and clean state inwardly, which God requireth under the gospel? Did it not signify the inward circumcision of the heart and spirit before the Lord, and the cleansing of the soul, mind, and body, before its appearing to worship in the inward and spiritual temple? Heb. x. 22. Is there not a Jerusalem under the gospel, into which no uncircumcised or unclean thing is to enter, or appear before God there? Mark what the apostle saith, Heb. xii. "Ye are not come to the mount that might be touched," to outward Mount Sinai, or Zion, to the appearance of God there; but ye are come to the inward Zion, and to the city of the living God the heavenly Jerusalem, and to fellowship with God and Christ there, ver. 18,—22.

Now, what is the way to this holy fellowship and heavenly communion? Doth not God himself prescribe it? 2 Cor. vi. 16, 17. "Wherefore come out from among them and be separated," saith the Lord, "and touch not the unclean thing, and I will receive you; I will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty." For God would have a people representatively holy in the time of the law (yet not destitute of inward holiness), and he will have a people really holy in the time *of*

the gospel. "He that defileth the temple of God, him will God destroy:" but keep the temple clean, pure, holy, and then the Holy God will dwell and appear there, according to his promise; "I will dwell in them, and walk in them." And this is eternally true, and witnessed by certain experience among them that know the Lord; that if any thing that is unclean be touched, there is a defilement thereby, and there must be a cleansing felt, before an admittance into the presence of the Holy God, and enjoying fellowship with him again.

XI. Concerning the Law of Sin in the Fleshly Mind, and the Law of Life and Holiness in the Renewed Mind; and whence each have their Strength.

WHAT is the law of sin? Who writes it in the mind? And what is it when it is writ? "When lust hath conceived, it bringeth forth sin: and sin when it is finished, bringeth forth death." Jam. i. 15. So that the first beginning of sin is *evil lust;* and the whole corruption that is in the world, is through lust. 2 Pet. i. 4. Now, whence cometh that lust? Is it not begotten in the mind and spirit by the tempter? And what is the law, both of the lusting, and of the sins committed through the lust? Is it not the lustful nature, the lustful will, the lustful wisdom, the lustful desires and passions, which the god of this world begetteth in the worldly part? So on the other hand, there is a holy law in the holy and renewed mind. Whence cometh that law? Doth it not come from God? Doth it not come from the Holy One? Is it not he that blots out Satan's law, and then writes his own law in the hearts of his? Now, what is his law? Is it not of a contrary nature to Satan's law? What God writeth in the hearts of his, teaching them holiness, requiring holiness, enlightening the mind unto holiness; manifesting the good, perfect, and acceptable will, is not that his law? Under the old covenant the law was at a distance, writ in tables of stone; but under the new covenant the law

is nigh, written in the heart by the Spirit and power of the Lord Jesus Christ. For he is King, the inward King, the spiritual King of his people, who cometh to reform, and amend by his covenant, what was amiss under the former. Now, because he found under the old covenant, that laws outwardly written would never bring men into, and keep men in, subjection to his Father; therefore he writeth inwardly by his Spirit and power, and visiteth with the inward eternal day, even the day of his power; and so maketh his people willing to receive the law of his Spirit of life, which maketh "free from the law of sin and death." For this law being inward and spiritual, and more powerful than the other, overcomes the other law, even the "law of sin and death" (though it be inward and spiritual, and inwardly written also), and setteth free from it. Rom. vi. 18. and viii. 2.

Now, these laws have each their strength from him that writes them. The law of sin and death hath its strength from the god of this world, the prince of darkness, who ruleth in all that are disobedient to the Spirit and power of Christ. The law of holiness, the law of life, the law of faith in the power, the law of obedience to God's Holy Spirit, hath its strength from the Holy One, from the Prince of life and peace; for Satan is near his subjects, and dwells in them, to act them, and to make his laws of sin and disobedience forcible in them. Every motion and temptation to sin he kindles, and adds vigor to, that he may set on flame the wicked spirits of men after sin, vanity, pride, lust, uncleanness, cruelty, and all manner of wickedness, that they may draw on iniquity as with cart-ropes, and drink it in as the ox doth water. And the Lord also is near to the soul; the King of holiness, the King of righteousness and peace is near, to give strength to every holy desire in the heart, and to every motion of his Spirit towards that which is good and holy. Hence it is, that he that trusts God's Spirit, watching to and following the movings and drawings thereof, finds life flow in, virtue and strength flow in, to carry on effectually in that which the Spirit of the Lord

moves to. So that come but truly to know a motion, to understand the drawings and leadings of God's Spirit, strength is never wanting to him who giveth up in the faith to follow the Lord in that which he moves and draws to. And this is the great skill of Christianity, to come inwardly to know the Lord; to know the inward appearances of the Shepherd, his leadings out into the pastures, where eternal life is fed on; and again into the fold of rest, which is no less than the bosom of love, and life eternal. Now, the growth of the new man, the growth of the Christian state, is in the exercise under the law of life, under the law of the Spirit. For the Spirit exerciseth the mind by his law, and the mind is to give up to the exercise thereof, and to wait upon the Lord in it day and night; finding itself never without, but still under the law to Christ in every thing. And indeed, how can a man do any thing aright without the sense and knowledge of this law? How can a man fight aright with his spiritual enemies without understanding the law of fighting? For there is a lawful fighting and an unlawful fighting against the soul's enemies. The unlawful fighting is in the self-will, wisdom, and strength, according to one's own apprehensions and conceivings, which gains no real ground; and therefore they that so fight cannot overcome. The lawful fighting is in the faith, in the wisdom and guidance of the Lord, in his Spirit and power, and this is ever successful. So there is a lawful running and an unlawful running the race, which the apostle plainly implieth, when he saith, "So run that ye may obtain." 1 Cor. ix. 24. So likewise there is a law of prayer, a law of faith, a law of love, a law of new obedience, a law of liberty (for the liberty under the gospel is not boundless, but bounded by the Spirit), a royal law, which the King of glory writes, and keeps living in the heart; by which his will is understood, and the way of life known, which never can be understood by any but those in whom this law is written, even the law of the new covenant, the law of the Spirit of life in Christ Jesus.

Read and consider this seriously: for indeed it contains

the very mystery of Christianity and redemption. For redemption is not by a notional knowledge of Christ (it is not so witnessed by any), but by receiving and subjecting to the law of his Spirit. And mind and wait to know and understand whether this be not the law which David speaks of, when he saith, Psal. xix. 7, &c. "The law of the Lord is perfect, converting the soul. The testimony of the Lord is sure, making wise the simple. The statutes of the Lord are right, rejoicing the heart; the commandment of the Lord pure, enlightening the eyes; the fear of the Lord clean, enduring for ever; the judgments of the Lord truth, altogether righteous." Certainly the law of the Spirit of life in Christ Jesus is all this, containing in it the commandment which is life everlasting, and the sure testimony, and all the holy statutes, judgments, and fear, which the soul need to learn; and is indeed perfect, and able to convert, and instruct perfectly the converted soul. And here the scripture is fulfilled under this holy law of the Spirit and power of life. "They shall not teach every man his neighbor, and every man his brother, saying, Know the Lord" (they shall not do so in this covenant, under this ministration, which is a ministration not of the letter, but of the Spirit); "for they shall all know me, from the least of them to the greatest of them," by the teachings of my own Spirit, by my writing my law in their hearts, by my holy unction, which shall teach my children, my anointed ones, all that they need to know. 1 John ii. 27. Jer. xxxi. and Heb. viii.

Come, be not deceived about the new covenant; but wait to find the entrance thereinto, and to feel the virtue thereof, and to know and receive the law and power thereof, as becometh Christians.

XII. Concerning God's gathering us Home to himself, who are a people despised and rejected of Men, and in Scorn by them called Quakers.

It pleased the Lord, who is rich in mercy and goodness,

to pity our many wanderings and sore distresses, and at length to gather us home to the light and Spirit of his Son, which was the gospel standard in the apostles' days.

Now, that by which God gathered us was the power of Christ, and the preaching of the everlasting gospel by the ministry which he hath raised up in these latter days. For as the Lord raised up a ministry to preach it at first, when he had some of the Jews and many of the Gentiles to gather; so he hath raised up a ministry to preach it again after the apostasy, that he may cause the sound thereof to go through all nations. And this ministry hath been raised to go forth in the same virtue, power, and Spirit wherein the foregoing ministry was sent.

God promised of old, that he would seek after, search out, and gather home, his scattered sheep himself, and become their Shepherd. Ezek. xxxiv. Now, this was fulfilled in a great measure in the days of Christ and his apostles, when Christ came himself, and also sent his apostles after him, to seek and gather the lost sheep of the house of Israel; and not only so, but also to preach the gospel to all nations, that he might be God's salvation to the ends of the earth, gathering and saving lost and scattered souls out of every quarter and corner thereof.

But afterwards (after the spreading of the gospel, and Christ's gathering of many thereby) there was a great apostasy, and scattering from this holy standard of life and salvation, and darkness overspread the nations again, and an antichristian reign and kingdom got up, under a form and forms of godliness, without the life and power; in which forms people generally have been scattered from the life and power, which indeed is the gospel.

Now, in this cloudy and dark time, great hath been the loss and distress of the poor hungry sheep; their shepherds and watchmen not being able to preach the gospel distinctly to them, and direct their minds to the Spirit and power which saves: therefore God, in pity to this sad and lost condition of his sheep, sends his angel to preach his ever-

lasting gospel to "them that dwell on the earth; to every nation, kindred, tongue, and people." Rev. xiv. 6.

Now, as the former publishing of the gospel began at the scattered Jews, who were God's people under the law; so this begins at the scattered Christians, who had some true desires, and had been seeking after the Lord (from mountain to hill, and hill to mountain), but could by no means find him; nor by any of the watchmen hear any certain news of their souls' beloved. But the Lord, in his tender love and rich mercy, in the appointed time, sends forth the Shepherd of Israel to seek and find them out. And, blessed be the Lord, he sought them effectually, and hath found out many, and persuaded them to follow him; and hath brought their weary souls home to their proper resting-place, where they dwell under the care of the Shepherd and Bishop of their souls.

But if any shall yet further inquire, *How, and by whom, the gospel was preached unto us*, my answer is, *By the Shepherd himself.* God himself gave forth the sound, and great hath been the company of them that published it; and our ears and hearts were opened by the Lord to hear the sound, and know the Shepherd's voice.

And mind my words (which the Spirit of the Lord is now uttering forth through me), for they are words of truth, and certain understanding; they that do not hear and own the sound thereof now (from this ministry which the Lord hath now chosen, and sent forth), would not have heard nor owned the sound thereof in Christ's and his apostles' days, had they lived therein; but would have reproached and opposed them, had they lived then in those days, as they do now in these days. For of a truth it is the voice and sound of one and the same Spirit and wisdom; and they that do despise the one, would have despised the other, had they lived in the day of the appearance and manifestation thereof.

And then, for the manner of its preaching, it was just such as is described, ver. 7. of Rev. xiv. For we are commanded to "fear God, and give glory to him, because the hour of his judgment" (the great and terrible day of the Lord) "was

come; and therefore to leave off all false ways and worships, and learn to worship the living God, the Creator of all, in Spirit and in truth. And truly it was a terrible day to the man of sin in us; for the judgments of God were revealed against him, and we in fear lay under the judgment, that we might learn righteousness, and witness the redemption of Zion thereby.

Now, being thus turned to that light and Spirit and power which judgeth, it wrought effectually in us against the darkness and power of Satan; searching, trying, manifesting, judging the secrets of our hearts daily. It tried all our knowledge, all our faith, all our desires, all our thoughts, words, ways, and worships; so that all things were naked and open before him with whom we had to do; and what had gone before as glorious and taking in our eyes, was now manifested to be loathsome and abominable in the sight of God. For indeed, the axe was laid to the root of the tree, and every plant which the heavenly Father had not planted was he now plucking up, that they might no longer cumber the ground; but he might have room for his own seeds and plants of holiness and righteousness, which he was ready to sow in his own garden.

And so at length we came to witness (abiding the trial of this dreadful day, wherein our God appeared to us as a consuming fire) a new heaven and a new earth inwardly; and no more sea of wickedness, no more sea of inward trouble; but righteousness, peace, and joy inwardly; and our God becoming a rich portion to us, watching over us in most tender care and love, and delighting in us to do us good, making known to us the riches of the gospel, even the feast of fat things; and giving us to partake of the well or fountain of living waters in our own hearts, which springs up freshly in us daily, unto life eternal. So that we were not only invited to the waters, but taught also to come thereto: and when we came, we were not sent away empty, but had the water of life given us; which became such a well, as out of it flow streams of living water. Ah, blessed be the Lord!

Did we ever think, in our dry, dead, barren estate, to have seen such a day as this?

And all this we met with in the way of self-denial, and taking up the cross; in denying our own wisdom, our own knowledge, our own faith, our own righteousness, and all that we could call our own; and owning a little seed of light and life eternal, even the seed of the everlasting kingdom, which the Shepherd of Israel discovered to us, and helped us to search after, and taught us how to find; which was indeed in a way very despisable, even to the eye of our own wisdom. For thus it was:—

We had been long looking out abroad, searching very diligently the Scriptures, and other serious books, for great, full, certain, and undoubted wisdom and knowledge; but now we were directed to turn inwards (even thither where we thought no good was to be found) to mind the appearance of God there, the Spirit of God testifying to us (according to the Scriptures of truth) that the kingdom was within; and there we were directed to search for the least of all seeds, and to mind the lowest appearance thereof, which was its turning against sin and darkness; and so by minding and observing that in us which turned against sin and darkness, we came by degrees to find we had met with the pure, living, eternal Spirit; and by observing the movings, stirrings, guidings, directions, and law thereof, we found, *ere we were aware*, that we had met with the law of the new covenant, the law of the Spirit of life, which had life and virtue in it, to enable us to do the holy will; and then our hearts rejoiced, being made truly sensible that we had found that which we had mourned after, and longed for all our days. And then we began to see our way more clearly, and to wait on our God for his teachings, and to follow the Lamb, our leader, with joy and comfort. For indeed, this experience greatly settled our spirits; knowing assuredly, that as none but Christ could do those works outwardly which he did in the days of his flesh; so none beneath his Spirit could do these works inwardly, enlighten inwardly, enliven inwardly, bind up and heal inwardly, open the in-

ward eye, the inward ear, the closed heart, and loosen the dumb tongue, so as the touch of his power, and virtue of his life and holy presence among us, hath done very frequently and livingly.

And now, is this testimony nothing to you, O ye professors, that we have found him, by God's holy guidance (or rather have been found by him), whom we could never find in your ways and gatherings? But still that which God had quickened in us was there unsatisfied, weary, panting, and gasping, for want of, and after, the breath of life.

Oh, come and see if this be not he indeed! Wait to feel the closing of that eye which cannot see (which God hath ordained shall never see), and for his opening the eye which is as yet blind in you (to which he giveth the true sight), that ye perish not from the way of life, through mistakes and deceits from the mists of darkness, which are yet over all who have not seen the light of God's day. To the law, and to the testimony (to the inward law, and inward testimony, if ye be inward Jews; for the law inwardly written is light, even the light of the living, and the testimony of Jesus is the Spirit of prophecy); for he that knoweth not these, nor walketh according to these, nor speaketh according to this Word, it is because there is as yet no morning in him.

Oh, come to the morning light of the everlasting day! Come to the Son's light, to the Son's Spirit! Wait for the dawning of the day of righteousness, love, and peace, and for the arising of the day-star. COME DIE TO YOUR OWN WISDOM (it was the word livingly spoken to me, and entered my soul when it was spoken; never departing from me, though I was long in learning it), and know what it is to suffer with Christ, that ye may also reign with him.

Ah! if that candle were lighted in you, which ye so much reproach and despise the light of, ye might see, that instead of suffering with Christ, that which is of Christ in you (the pure light, the pure life of his Spirit) suffers by you, and the worldly spirit lives (shall I add, and reigns?) in you, under all your professions, knowledge, faith, worships, du-

ties, ordinances, as ye call them, who want the kn
of the everlasting ordinance, even of the Spirit and power of our Lord Jesus Christ; which is the great ordinance and way of the gospel. And he that is subject to this ordinance shall be saved; but he that misseth of this shall perish; let him search the Scriptures, and practise according to what he apprehends therefrom, as exactly as he can, without this Spirit and power.

XIII. A few Words concerning the Worship which our God hath taught us.

Our worship is a deep exercise of our spirits before the Lord, which doth not consist in an exercising the natural part or natural mind, either to hear or speak words, or in praying according to what we, of ourselves, can apprehend or comprehend concerning our needs; but we wait, in silence of the fleshly part, to hear with the new ear, what God shall please to speak inwardly in our own hearts, or outwardly through others, who speak with the new tongue, which he unlooseth, and teacheth to speak; and we pray in the Spirit, and with the new understanding, as God pleaseth to quicken, draw forth, and open our hearts towards himself.

Thus our minds being gathered into the measure, or gift of grace, which is by Jesus Christ; here we appear before our God, and here our God, and his Christ, is witnessed in the midst of us.

This is that gathering in the name, which the promise is to, where we meet together, waiting with one consent on the Father of life, bowing and confessing to him in the name of his Son; and that fleshly part, that fleshly understanding, that fleshly wisdom, that fleshly will, which will not bow, is chained down, and kept under by the power of life, which God stretcheth forth over it, and subdueth it by. So then, there is the sweet communion enjoyed, the sweet love flowing, the sweet peace of spirit reaped, which the Father breathes upon, and gives to his children; the sweet

joy and refreshment in the Lord our righteousness, who causeth righteousness to drop down from heaven, and truth to spring up out of the earth. And so our Father is felt blessing us, blessing our land, blessing our habitations, delighting in us, and over us to do us good; and our land yields its increase to the Lord of life, who hath redeemed it, and planted the precious plants and seeds of life in it.

THE CONCLUSION.

Now, this ought to be the great care of every renewed mind, even to keep out that which is unclean. The enemy will be assaulting, tempting, casting into the mind that which is unclean; but the pure, chaste mind will not entertain or touch it, but withdraw and retire from it into the place of safety, into the strong tower of defence, from all the assaults and annoyances of the enemy. Such the Lord receiveth, such the Lord delighteth in as his dear children, and in every respect carrieth himself as a Father to; and this is a precious state truly to enjoy.

Now, blessed be the Lord, who hath revealed and bestowed on his sons and daughters, in these latter days, that light of his Holy Spirit, which searcheth the most inward parts, discovering every thing that is of a contrary nature to itself, turning and separating the mind therefrom, and bringing the mind, heart, soul, and spirit under that which is a cross and yoke to it, and hath power from God to crucify and subdue it; that so life and immortality may be brought to light, and reign in the heart; and death and uncleanness be swallowed up in victory. For this is the intent of the gospel, and of Christ's appearance, even to destroy sin, and bring up the holy seed, and establish the law of the new covenant, the law of love, the law of life, righteousness, and holiness, in which the renewed should walk before the Lord all their days.

And God forbid, but that the gospel of our Lord Jesus

Christ (which is the power of God unto salvation) should attain its end, and the will of God be fulfilled; which is the sanctification of his people in soul, body, and spirit; that they may be wholly leavened with the leaven of his kingdom, and become a new lump to him.

The Lord bring this to pass in the hearts of the children of men, bringing down all religions which have not the true virtue in them; and propagate and establish that religion more and more which stands in the evidence, demonstration, virtue, and power of his own Spirit; that men may be redeemed out of and preserved from deceit in matters of religion, wherein the eternal condition of their souls is so deeply concerned! Amen.

A QUESTION ANSWERED

CONCERNING READING THE SCRIPTURES ARIGHT.

Quest. How may a man know whether he readeth the Scriptures to his advantage and benefit? or whether he readeth them to his disadvantage or hurt?

THAT the holy Scriptures, written by men inspired by God's Spirit, were of great use and benefit to those to whom they were written (they rightly understanding them, and becoming subject to the voice of God's Spirit in those that wrote or spoke them) is an undeniable truth.

And that they were not only written for them, but for others also, in future ages, who also may reap benefit in the reading of them; this is as manifest.

Yet that men may so read them, as not to understand them aright, but misapply them to their own hurt; that is true also, and hath been often, and is still evidenced by lamentable experience.

The Jews, the Scribes and Pharisees, heard and read the law and prophets to their hurt; some in a spirit of direct

opposition to the truths and will of God, held out by the prophets; others in a spirit of misunderstanding.

Thus the Scribes and Pharisees, in Christ's time, so read the words of Moses and the prophets (who testified concerning the Son, and his coming), as that thereby they became strong, wise, and confident, in opposing him when he came. They thought they could prove by scriptures, that *this* was not, could not be, He: he was to be a glorious King, and to restore Israel. This was a mean man, a carpenter's son; and so taught, and so behaved himself, that if men *believed in him, the Romans would thereby be provoked to destroy their place and nation.* He was an eater, a drinker, a friend of publicans and sinners, a frequent breaker of the sabbath, a Galilean, &c. "And shall Christ come out of Galilee? Search and look; for out of Galilee ariseth no prophet." John vii. 52. As if they had said, can this be the Messiah, of whom the Scriptures have so abundantly prophesied, who cometh out of Galilee, out of which the Scriptures have not prophesied of so much as any prophet to arise? Thus they read the Scriptures to their hurt.

And so afterwards, in the apostles' days, men wrested the words of the apostles, as they did also the other scriptures, to their own destruction.

And since, in the apostasy from the apostles' spirit, life, and doctrine, and the coming up of many sects, heads, and horns; which of them have not so read the scriptures, as to confirm themselves even in those very doctrines and practices, which are directly contrary to the doctrines, practices, and spirit of the apostles?

Yea, since God's breaking the darkness of the night, and causing the light of his day again to arise, how do men read and understand scriptures? Even so as to oppose this light, life, spirit, and power, now it is again made manifest; thinking and judging its appearance now (according to their understanding of, and apprehensions on, the Scriptures) to be as contrary to its appearance in the apostles' days, as the Scribes and Pharisees judged Christ's appearance in their

days, to be different from, and contrary to, what the prophets had prophesied concerning the Messiah.

Therefore it is a matter of very great weight, for a man to know when he reads the Scriptures aright, that his table (whereon he feeds, and by which food he hopes to live to God, and be accepted with him) become not his snare, and set him further off from God. For it is as true in this day, as it was in Christ's day; that publicans and harlots are nearer the kingdom, than those who are in the spirit, wisdom, and righteousness of the Scribes and Pharisees; who have a knowledge, a belief, a hope, a zeal, &c. from a misunderstanding of the Scriptures; for this is wrong in a mystery of deceit, which is worse in its nature, and more dangerous to the person in whom it is, and to the souls of others than the deceit which is openly manifest.

Well then; Is it not worth the diligent inquiry, and waiting upon God to know, *What is the right reading of the Scriptures; and whether a man so read them, as is to the benefit and profit of his soul, or to his loss and detriment?* To come then to the Answer, which is as followeth.

Ans. He that reads the Scriptures in a true measure of life received from God, he reads them aright; and whenever he so readeth, it is to his benefit. He that readeth out of that, readeth to his hurt; that being then up in him, which misunderstands, misapplies, and grows conceited, wise, and confident, according to the flesh; and so he is thereby liable to, and in great danger of, setting up his interpretations, instead of the meaning of God's Spirit; and of condemning that which doth not assent and agree therewith, though it be ever so necessary and precious a truth of God, and ever so fully demonstrated by his Spirit, to those who are in the true faith and understanding.

The true birth is meek, tender, gentle, fearing before the Lord, waiting upon him, often crying to him, that it may not be deceived, that a wrong thing get not up in it; that it receive not any thing for truth, but what he knoweth to be truth; and when the Lord pleaseth to give the true knowledge, that it hold that knowledge of his truth in

righteousness, in his life, in his will, in his wisdom, &c. But the wrong birth is not so, nor is its course thus; but that is subtle in searching and forming of things, and holding them in the subtlety, and drawing the wrong part in others to own and acknowledge that which it represents and holds forth as truth.

There is a wisdom in man, which is against God; which wisdom opposeth the wisdom of God two ways; either in a direct, opposite way, or in a secret, subtle, undermining way. Now, no man can come to God, or truly understand or receive the things of God, but as this wisdom comes to be confounded and destroyed in him, by the light and power of God. All its strong holds, all its subtle imaginations, all its reasonings and consultings must be dashed, and brought to nought, before the truth of God can have full place and power in the heart. Now, in the true discovery of this wisdom to man, and in his denial of it, watching against it, and turning to the other; he may wait upon God aright, receive the knowledge of the heavenly mysteries aright, read the Scriptures aright, come to the true sense, understanding, and experience of them; but at any time, so far as he is out of this, he is liable to the snare, to the misunderstanding of scriptures, and to the fleshly confidence that ariseth thereupon. So that, having taken up a misunderstanding of a scripture, or some scriptures; he will even boldly venture to speak evil of the heavenly and spiritual dignities, which are of God, and the holy truths which are held forth by his holy ministers; against the prophets in their day, against Christ and his apostles in their day, against the witnesses in the times of the apostasy, and against the angel (learn who that is) that is to preach the everlasting gospel again, after the apostasy. Ah! how doth this wisdom destroy and entangle; and how hath it destroyed and entangled many at this day, who think they are greatly for God in those things and practices, wherein they are directly against him; and that they only oppose error, and a wrong spirit, when they are opposing his truth and his Holy Spirit! And it is impossible it should be otherwise, while they judge and act

from that which is wrong, and in that which is wrong. Now mark:

The Spirit, the truth, the life, the substance, is God's for ever; the unclean spirit cannot enter into it, the unclean womb cannot conceive of it, nor bring it forth; but the letter, the shell, the outward figure, the outward relations and descriptions of things; the other spirit, wisdom, and nature in man may read, guess at, transform, receive, believe, and build up with according to the flesh. And here is the foundation and rise of antichrist and Babylon, among them who raise up a building, a knowledge, a faith, a hope, a church, a worship, duties, ordinances, justification, sanctification, &c. in imitation of Zion. But they are not the thing itself, but false representations of the thing; either such as were invented by man, or such as were once appointed, and made use of by the Spirit of the Lord. For there is little difference between inventing a new thing, and making use of an old thing, which once was of God, but is now understood, observed, and practised out of the sense, light, and guidance of his spirit, in another spirit, and according to another wisdom. Now, this is not the right way of reformation; to wit, to return to outward (literal) things, which were practised by the Jews in their day, or by the former Christians in their day; but to return to the Spirit that they were in, and to feel (in the true life and leadings thereof) what it teacheth and requireth to be observed and practised now. For there are things, whose value is not in themselves, but in God's requiring of them; which the wrong spirit may get into, and the Lord may draw his people out of them (as he did out of the outward court, into the inward building or temple, by his light and Spirit within, when he gave the outward court to the Gentiles. Rev. xi. 1. 8.) And he that is found in those things, after God hath given them to the Gentiles, and drawn his people out of them, is not therein owned or accepted of God, though God may bear with him in the time of his ignorance; yet if he abide in them after the rising of light, and its testimony, the Lord will not so bear with him; but will condemn him, and deal with him

as a transgressor of that covenant, wherein life and peace with him is witnessed.

Therefore, in all things that concern God, whether in reading the Scriptures, praying, or observing any thing ye call duties and ordinances, oh that ye would approve yourselves Christians indeed, waiting to know your guide and leader, and the true limits which are set by God; that ye may serve him in the true faith, Spirit, and understanding, even in that which God knoweth to be so, and not in that which ye may falsely account so! For mark; if ye be Christians, are ye not in Christ, and is not Christ in you? And are ye not to feel his life, and the guidance of his Spirit, so as ye may live in the Spirit, and walk in the Spirit, read in the Spirit, pray always in the Spirit, believe in the Spirit, worship in the Spirit, and in the holy understanding of his truth, which is of him?

He that would be right in religion, must have a right beginning. How is that? He must begin in the Spirit: his knowledge, his faith, his hope, his peace, his joy, his righteousness, his holiness, his worship, &c. must begin there. He must come out of his own spirit, his own wisdom, the counsels and thoughts of his own heart; and wait on him, who beginneth the work of regeneration and life in the heart.

And he must afterwards diligently watch against that spirit and wisdom, from which the Lord hath led him, that it at no time again enter him; for it will be striving to lead him out of the way, with likenesses, and false images of things, with knowledge falsely so called, with a faith which is not truly of God, nor of the same nature with that which he first felt; with false hopes, false fears, false joys, a false righteousness and holiness, which are not Christ's nor according to the Scriptures; but only such as he apprehends to be so. For a man, who once tasted the truth, and in some measure judged aright, may afterwards err in his palate and judgment, and then take the wrong for the true, not keeping to that, nor being now in that, which formerly gave him the true relish.

Now, he that would meet with the true religion, the religion of the gospel, must meet with the power, receive the power, believe, dwell, and act in the power. For Christ was made a king, priest, and prophet, "not after the law of a carnal commandment, but after the power of an endless life:" and his covenant is not like the old, in word or letter; but in the sam epower and life wherein the priest was made, and ministers.

So the knowledge here, the faith here, the hope here, &c. are not literal, but living. He that receiveth this knowledge, receiveth living knowledge. This faith gives victory over unbelief, and over that spirit whose strength lies in unbelief. This hope purifies the heart even as he is pure. And he that receiveth the righteousness of this covenant, receiveth a living garment, which hath power in it over death and unrighteousness. The beginning of this religion, of this power and holy inward covenant, is sweet; but the pure progress and going on of it much more pleasant, as the Lord gives to feel the growth and sweet living freshness of it; notwithstanding the temptations, fears, troubles, trials, oppositions, and great dangers, both within and without, which the life (which was at first turned to) being still kept to, by the power which is from it, and through the faith which is in it, in its own seasons and way of its own wisdom overcomes, giving the soul that is diligent and faithful, to witness, that *all its ways are pleasantness, and its paths peace;* yea, the very *yoke is easy, and the burden light*, when the mind and will is changed by the power, and helped and assisted by the Lord in its subjection to the power.

So the Lord God of tender mercies (who pitieth the miserable and erring out of the way, especially those in whom he hath begot desires after himself) remove the stumbling-blocks, and lead the wandering Jews (who are entangled in their own thoughts and reasonings about the letter) into that which is of himself in them, which is Spirit and life, and was before the letter, and excels the letter (with its dispensation) in glory; and is to remain (after the letter) the rest, joy, life, peace, and portion of the soul for ever and

ever. So honor the letter, in believing its testimony concerning Christ, who is the Shepherd (to whom the Sheep are to be gathered), the way, the truth, the life itself, to whom the soul is to come, and on whom the soul is to wait for life; and having received life from him, to dwell, abide, and grow up into him, who is the life; and not go backward into any thing that is literal, or without life, nor to glory in the knowledge, or literal descriptions of things; but forward into the spiritual, heavenly dispensation of life and power. The law was letter, the gospel is life and power; the law was a shadow of good things to come; but the gospel is the substance, the life, the virtue, the Spirit of what the law shadowed out. From hence the Christian is to spring; the Jerusalem from above is to be its mother, the Holy Spirit its begetter. And because here the state of true sonship is witnessed, therefore God pours out the Spirit of his Son upon these; and then the Spirit being received, which is above the letter, a life is to be felt and lived in beyond words; even that which the good words lead to, and end in.

And here the truth, sweetness, and fulness of words is known, felt, and witnessed, even in that which comprehends them, and gives them their due weight and measure. Nor can any possibly understand the words of the Spirit, but he that is in the Spirit; and then he knows the place of the words which came from the Spirit, and of the Spirit from whom the words came. And this is precious; but not to be witnessed by the wise disputer, but by the serious traveller, who first is broken and dashed to pieces in his own wisdom, and then afterwards healed, led, and guided by the eternal Spirit of wisdom, which is the sure and unerring guide.

The Spirit of God knoweth the things of God, and the states of persons, and what is proper or improper for them: he knew what was proper for the Jews under the law and prophets, what was proper for them in Egypt, what in the wilderness, what in Canaan, and what in their several dispersions and captivities; for the disciples in the days of Christ's appearance in flesh, for the churches in the days of

the apostles, for the witnesses and mourners in the times of the apostasy, and for those who by his power are raised up, and delivered out of the apostasy.

And the Spirit of the Lord doth not only know the state thus in general, but likewise every soul's particular state, and how to apply things to its state. There are some newly quickened, newly come out of the darkness. There are several states and degrees of growth; there is a tempted state, a wandering state, a backsliding state, a shaken state, an established state, &c. Now, there is somewhat proper to every one according to his state, which the Spirit of the Lord knows; and those who are called out by him, to minister in his name and power, know also, as his Spirit pleaseth to teach them, and make manifest to them. All truths are not proper to every state, nor all remedies to every disease. Christ had many things to teach and say to his disciples, which they were not able to bear; and a man in reading the Scriptures, though he should understand the truth of what he reads, yet he is apt to misapply things, as to himself or others, unless the Lord guide and help him. He is apt to apply that to him which belongs not to him, and thrust that from him which belongs to him.

Thus may a man easily err, and wander from error to error, and toil and wear out himself in his several apprehensions, ways, and practices (thinking he doth as he ought, and as God requires of him, according to the Scriptures), and yet his mind be from that, and his understanding out of that, which opens the Scriptures aright, and gives the right use of them.

Therefore wait on the Lord to feel quickenings from him, through a measure of his life revealed, and the mind gathered into, and purged thereby; and then wait for the Spirit's appearing to thee in this measure; further quickening, purifying, guiding thee, and manifesting his truth therein to thee, according as he sees thy need, estate, and condition to require.

And thus thou wilt be like a child, living not upon a wisdom of thy own, but upon thy Father's wisdom, and not

gathering a knowledge according to thy own will, and into thy own comprehension; but receiving it as a gift daily from the hands of the Father, and so thou shalt always have it fresh and living, and safe for thy use; whereas that, whilst thou keepest in thy comprehension, and canst run to when thou listest, and make use of when thou listest, putrifies, and yields but corrupt nourishment, feeding not the living, but the dead, in thee; and so thy very knowledge corrupts thy mind, and brings it into death; and thou hast only such a knowledge as may be held in the dead part, and so livest and walkest as man may live and walk, without the pure life and presence of God.

So this is the answer which was in my heart (and indeed sprang up in me, as the question was laid before me in spirit). In the true measure of life, which is from God, and one with him, the Scriptures are rightly read and understood, in the will of God, by him that doth it in the holy understanding which comes from him: not in a man's own will or understanding; for he cannot understand what scriptures he will, nor when he will, nor as he will; but he must wait on him who hath the key, who understandeth what is fit and proper for him, to know, or not to know; and so openeth or shutteth in his eternal pleasure, and according to his eternal wisdom; and what he openeth to thee, that is proper for thee to know; and what he shutteth from thee, that is proper for thee (as yet) not to know; but to wait the times and seasons of things, which are in the Father's hand. And so, what the Lord reveals not to thee, that is yet a secret with him, as to thee; but what he reveals to thee, that is thine in his fear and counsel to feed on and make use of.

So here, in the gathering of life, in the holy building, there is a holy order and wisdom from the Most High, wherein every one waits on the Master, on the Lord, on the Shepherd, on the Father of Spirits, and receives from his hand, what is proper to his state. And so all hold the head, and live by the life, virtue, and teaching that comes from the head. And there is one God who is over all, and one

Christ in whom all are, and one Spirit of life in which all are baptized and joined together. And every one as he springs from this life, and feels the union, virtue, and fellowship thereof, so abiding here, he is in his place and service, beloved of the Lord and Father of all, and felt by the life in all, in the unity of the body; and so cherished and helped forward in the love and Spirit, wherein the body is knit to the head; yea, whatever his state be (whether a state of mourning or temptation or deep distress, or a state of joy, rejoicing, and peace), yet abiding and waiting on the Lord, he is felt, received, owned, and dearly beloved in the Lord.

A few Words to such as complain for want of Power.

Be sure ye receive Christ; for he is the same that ever he was. "To as many as received him, to them gave he power" (not only to stand against sin, but) "to become the sons of God;" he did so formerly, and he doth so still. And they that are true Jews, born after the Spirit, truly circumcised, and are indeed come to Mount Zion, and the heavenly Jerusalem inwardly, feed on God's holy mountain, and dwell in his holy city, in the building that is from above, for the birth which is from above. There is no complaining in the streets of this city; but what God requireth is performed, and what God promiseth to his is enjoyed there, according to the several states and conditions of each, and according to the ability which is given in the new covenant, where God fulfilleth the good pleasure of his goodness, and the work of faith with power, in the hearts of his daily. Everlasting praises and honor to his name!

Oh, the precious name of Jesus, in which the spirits of the redeemed meet! in which name is power; and he who is the arm and power of God is in the midst of them.

They who receive him who is the power, who is a spiritual vine and olive-tree to all his, who yields daily of the living sap and virtue to them (wherein there is power); how

can they want power? Or how can they but praise the Lord, who daily ministers unto them of the power of the endless life? When the holy life and power springs, and is felt, praises to the Lord cannot but spring with it.

So that it concerns all people seriously to consider, whether the reason why they have not power, be not because they do not receive Christ, who hath all power in heaven and earth given to him. For many talk of Christ, but few come to him in the Father's drawings; so will not receive him; like the Jews who waited for his appearance, and yet rejected him when he came.

ISAAC PENINGTON.

SOMEWHAT

RELATING TO

CHURCH-GOVERNMENT,

WHEREIN THE

NECESSITY, USEFULNESS, AND BLESSED EFFECTS OF THE TRUE CHURCH-GOVERNMENT ARE HERE AND THERE HINTED AT; AND THIS CLEARLY MANIFESTED,

THAT

THE AUTHORITY AND POWER OF CHRIST'S SPIRIT IN HIS CHURCH IS NO USURPED OR ANTICHRISTIAN AUTHORITY, NOR CONTRARY TO THE TRUE LIGHT AND LIBERTY OF ANY PARTICULAR MEMBER, BUT A CHERISHER AND PRESERVER OF IT.

AS ALSO

REMARKS

UPON SOME PASSAGES IN A LATE BOOK, ENTITLED, "ANTICHRIST'S TRANSFORMATIONS WITHIN DISCOVERED BY THE LIGHT WITHIN."

WHEREIN THE

ANTICHRISTIAN TRANSFORMER IS MADE MANIFEST, AND THE LIGHT WITHIN CLEARED FROM HIS FALSE IMPUTATIONS AND PRETENCES TO IT.

Written in obedience to Him that is true: who hath given a certain testimony against him that is false, to very many in this his day; and, among others, to me also: whom he hath pleased to gather and own among his children and servants in truth,

ISAAC PENINGTON.

"For God is not the author of confusion, but of peace, as in all churches of the saints." 1 Cor. xiv. 33.

"For what have I to do, to judge them also that are without? Do not ye judge them that are within?" 1 Cor. v. 12.

"The government shall be upon his shoulder, &c. Of the increase of his government and peace, no end," &c. Isa. ix. 6, 7.

"Woe unto the world, because of offences; for it must needs be, that offences come; but woe to that man, by whom the offence cometh!" Mat. xviii. 7.

"For there must be also heresies among you; that they which are approved may be made manifest among you." 1 Cor. xi. 19.

"Also of your ownselves shall men arise, speaking perverse things, to draw away disciples after them." Acts xx. 30.

"For not he that commendeth himself is approved; but whom the Lord commendeth." 2 Cor. x. 18.

PREFACE.

It hath pleased God, in these our days, to cause his true light to shine forth out of darkness. Oh, everlastingly blessed be his name! He hath laid the foundation of life in many hearts, and gathered his once desolate people into families and churches; and hath been with them, and is with them, dwelling among them, preserving them, building up Zion more and more, and causing his glory more and more to appear therein. The living God hath made us a living people, and honoreth us with his living presence, and with the daily manifestations of his pure power. Oh! glory, glory is sounded to him, in his own springing life, in the hearts of his children, day by day.

But the enemy of God and his appearance, hath wrought against his power and work many ways, and hath endeavored to stop the gathering to the light and the building up, not only by outward force, but also by all the devices and mysterious workings he could invent. But blessed be the Lord, who hath appeared against them all, and preserved his remnant from them all; though some that have not watched and lain low, but being soaring high, in that part where the snare is laid and takes, have stumbled and fallen. Yet truth stands, and the gathering in the truth stands; and the life which God hath raised, and to which he hath given dominion, reigns; and much is subdued, and the Lord is going on to subdue more and more under it daily, in the hearts of such as sensibly and livingly, and not notionally and in a dead, formal way, wait upon him and worship him.

Now, the sorest and most mischievous way of opposing

truth, is by pretending to it. Who could more advantageously or readily betray Christ, than an apostle of Christ? And who can be fitter to undermine the light, than he who in words cries it up, and yet is departed from it, and secretly fights against it, and would bring forth, propagate, and set up a hideous, monstrous, comprehensive kind of knowledge (which is contrary to it, and cannot consist with it) in the name of it?

Ah! that this person, who now appears against the truth, and the church and ministry which is in and of the truth, were but what he pretends to be! For then I should gladly have received his testimony, and not have been thus necessitated to appear against his spirit, and the dark work and testimonies thereof. He saith, there are two Christs, both the true Christ and antichrist. I confess his work comes from one of them, even antichrist, who would destroy Christ's work, kingdom, and building, and the ministry which he makes use of, both to plant, water, and build up; but not from that Christ, who hath gathered a church to himself, and is with the church which he hath gathered, and blesseth the church which he hath gathered, and owneth them in their assemblings, and in their ministering: which owning and testimony will stand; when the disowning, and false testimonies of all these false, apostate spirits, will fall, and end in their own sorrow and misery.

What I have here written, I have written in a holy constraint, in the opening and feeling life of truth, with true love to souls; yea, even of this very person, who is erred so exceedingly from the holy light and Spirit, and its holy testimony, and would fain exalt his critical conceits and notions, above the plain testimony and evidence of truth, in the hearts of God's chosen ones.

The Lord bring down the kingdom of darkness, and exalt his own kingdom in the hearts of the children of men more and more; and add to his church, and keep them in that which will never suffer them to depart from it; or to testify against the life and power and presence of the Lord, manifested, dwelling, and ruling in it! Amen.

REMARKS

UPON SOME PASSAGES IN A LATE BOOK, ENTITLED

"Antichrist's Transformations Within," &c.

THE first thing that I shall observe is, That he doth deny that man hath any rule, power, dominion, government, or authority, either given or committed to him from the Lord, as pertaining to the conscience in things relating to the worship of God.

Remark. God sent Christ into the world, and he gave him power and authority in his name to do whatever he required of him. And Christ sends his servants and ministers into the world, as sheep among wolves, and he gives them power and authority to do whatever he requires of them, and which he expects from them, and would have done by them. And their work relates to the conscience, and to the worship of God; and their power and authority extends thither, where their work lies. They are ambassadors of Christ, and they have power and authority in Christ's stead to beseech men to be reconciled to God. For as Christ came in his Father's name, to fulfil the work which the Father gave him to do, so they come in Christ's name, to fulfil the work which he gives them to do. They have power to feed the flock; they have power to watch over them; they have power to build up in that which is good; and they have power and authority to testify against and hammer down that which is evil; they have power to reprove; they have power and authority to visit with a spirit of meekness, and power to come with God's rod, yea, with his sword, and to smite that with it which riseth up against the truth, against the life, against the Spirit, against the holy way and

work of the Lord, and holy order and government of his truth and Spirit,

That Christ hath sent forth his servants, his ministers, his ambassadors, about things relating to the conscience, is so manifest that it cannot be denied. But that he hath sent them forth with power and authority in things pertaining to the conscience, relating to the worship of God, that this man denies; but all that have received the truth, hold the truth, and keep the truth, cannot but acknowledge it.

Now, the reason he gives why he denies "man any rule, power, dominion, government, or authority, either given or committed to him from the Lord, as pertaining to the conscience in things relating to the worship of God, is because it belongeth to Christ, the light, the invisible power which dwells in men and women," &c.

Rem. All power in heaven and earth was given to Christ, and belongs to him; that is freely granted. But the question is, whether he hath not given of this power to his children, and his servants and ministers, as his Father gave of it unto him. Doth not he give power to as many as believe in his name to become sons of God? Did not he make his apostles able ministers of the new covenant, in the Spirit and power which he gave them? "All power is given me in heaven and in earth," said Christ. Mat. xxviii. 18. "Go ye therefore and teach all nations," &c.; ver. 19. but wait at Jerusalem for the power first. Acts i. 8. So when the power came upon them, it led them forth in their work, and they had power to gather, and power to build up, and power to govern and watch over the flock of God, over which the Holy Ghost had made them overseers. Acts xx. 28. And Paul speaks of the power the Lord had given him to use sharpness, even against those in that church of Corinth, who would not be subject to him in that which he had received from the Lord. 2 Cor. xiii. 10. But this power was to edification, but not to destruction. For though he had power from Christ the Lord, and did, by that Spirit, and in that power, deliver Hymeneus and Alexander unto Satan; yet it was not that they should be destroyed by the

devil, but that, by feeling themselves out of the truth, and under the dominion of a wrong spirit, they might come to true sense and understanding, and learn not to blaspheme the truth, nor the dignities whom God hath made honorable in the truth. 1 Tim. i. 20. And not the apostle only, but the church of Corinth, had a share in the same power; and therefore the apostle, knowing what was given and committed to them, exhorts them, that in the name of our Lord Jesus Christ, when they were gathered together, and his Spirit, with the power of our Lord Jesus Christ, to deliver such a one to Satan: but this was not for destruction, to destroy the soul; but to bring it back into a state of edification and salvation, which now, by departing from the truth, it was gone from. It was indeed for the destruction of the flesh, but not of the spirit; but that the spirit might be saved in the day of the Lord Jesus. 1 Cor. v. 4, 5.

Secondly, The next thing I shall observe is this:—he saith, "There is no glory to be given to man, although he be born of the light."

Rem. That glory and honor is to be given to man, which God gives to man, who hath said, "Them that honor me, I will honor; and they that despise me shall be lightly esteemed." 1 Sam. ii. 30. He that brings his deeds to the light, they being justified and approved there, he hath honor in the light. His deeds being made manifest that they are wrought in God, that is honor enough for him. John iii. 21. The children of light seek for glory and honor and immortality and eternal life; and that glory and honor they have, and eternal life from God. Rom. ii. 7. They seek not the honor that is from men, but the honor that cometh from God only, John v. 44. the honor in the truth, in the life, in the power, which God gives them in the hearts of all that are truly sensible and living. For honoring the Lord and his truth, how can I but honor those that are honorable in his eye, and who are glorious in his truth! For indeed, the children of light, the tender, the humble, the contrite and broken-hearted ones, are glorious in his eye, and the Lord doth exalt them in due time; for after

the true humility, and in the true humility, they come to partake of the true honor. 1 Pet. v. 5, 6. And so every true Jew, every true servant, every faithful steward, every true minister, that is faithful in the use of his gift and talent, hath praise of God; Rom. ii. 29. and they that are of God honor those whom God honors, glorifying the Lord for them, and honoring them in the Lord. 2 Cor. viii. 18. Oh, how could this man say, there is no glory to be given to man, though he be born of the light, whenas "the king's daughter is all glorious within," and man in that birth is nothing but glorious in the eye of the Lord! Man, having sinned, fell short of the glory of God; but coming out of sin, cometh into the glory again, and is daily more and more changed into the glorious image of the Son, from glory to glory, &c. 2 Cor. iii. 18. The aim of God is to bring many sons to glory; Heb. ii. 10. and as they come out of darkness and sin into light and holiness, they come into the glory, and are in the glory. Is it not their glory in the Lord and in his light, to be owned and acknowledged by them that are one with them in the same light? They who love God, and honor God, cannot but love them, and honor them, who are begotten by him, and who are in an especial manner made use of by him in his service, for the good of souls, and for the preservation and building up of the church. The apostle speaks of double honor to be given to the elders that rule well, especially they who labor in the Word and doctrine, and would (from the Spirit of God) have them counted worthy of it. 1 Tim. v. 17. How far is this man from the apostle's mind, who would have no glory given to any man, no, not to the children of light, nor ministers in the light, who, in the apostles' days, were the glory of Christ! 2 Cor. viii. 23. Yea, the just that live by faith in Christ, and are gathered by him out of Satan's kingdom into his spiritual kingdom, and walk in the light, as God is in the light, there light doth shine in them, and they do shine as the sun in the firmament; and they that are honored by the Lord to turn many to righteousness, do shine as stars: and though one star differs from another in glory,

yet all that come into the true nature and heavenly image of the Son do come into a measure of the true glory, and have some of the glory given them which God gave to Christ; and in that are glorious, partaking of his Spirit, kingdom, power, and holy dominion over sin and Satan, all which is truly glorious. John xvii. 22.

Thirdly, The third thing I shall observe is this: he saith, "All is to be given to Christ, the light in man, unto whom alone it doth belong, who is the true Minister, and hath power in himself to teach all the sons and daughters of men," &c.

Rem. That Christ is the true Minister, that is not denied; but doth not Christ, who is the true Minister in the power of the endless life, send forth disciples and ambassadors in the same power, and make them, through his Spirit and power, able ministers of the New Testament? And they that hear them, do they not hear Christ? And they that despise or deny them, do they not despise or deny Christ? And doth not Christ say to the seventy disciples, "He that heareth you, heareth me; and he that despiseth you, despiseth me; and he that despiseth me, despiseth him that sent me"? Luke x. 16. It is antichrist that so vainly pretends to set up Christ, or his light, or Spirit, or power, as to deny those that are sent of him, and minister in his name. As man is in the fall, he is corrupt, and his works are out of God, and he is there to be denied, ceased from, and not accounted of; but in the restoration, in union and fellowship with the Lord, he is a worker together with God, and is there to be owned, and hath a share in ministering out of the heavenly treasure that dwells in him. So Christ was the great Minister, who had the fulness; and they that have gifts from him for the work of the ministry, and who minister in and from the gift, and in that are able and faithful, are esteemed and accounted as ministers by him. So saith the apostle, "As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as

of the ability which God giveth; that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen." 1 Pet. iv. 10, 11. And Paul saith, he was made a minister of the gospel according to the gift of the grace of God given unto him, by the effectual working of his power. Ephes. iii. 7. Now, the gift is given, not to those that are wise after the flesh (unless that wisdom be first broken); but to such as are mean, poor, weak, low, or some way or other contemptible in the eye of man's wisdom, and easy to be disregarded and despised by men. Yet it is hard to despise the man whom God sends, without despising his gift in him; and the gift cannot be despised or rejected, without despising or rejecting him that gave it; as the apostle told the church of the Thessalonians, he that despised or rejected, despised or rejected not man, but God (who gives his Holy Spirit to them whom he sends forth to minister in his name). 1 Thess. iv. 8. He had been beseeching and exhorting the brethren by the Lord Jesus Christ, that as they had received of them how they ought to walk, and to please God, so they would abound more and more. "For ye know," said he, "what commandments we gave you by the Lord Jesus Christ." Mark: the apostle did not only turn them to the Word of life and power in themselves; but did give them commandments from the Word of life in him, and they received of them whom Christ sent forth, how they ought to walk, &c. ver. 1, 2. And life hath not lost any of its authority; but the power may teach and command others through any vessel when it pleaseth; and they that are the true sheep, know the voice of the true Shepherd, speaking either in their own hearts, or through any other instrument unto them. And the voice of wisdom in any, is in every age still heard and justified of her children; and he that is of God heareth his voice, in those whom he sends in this age, as well as in former ages; and he that is not of God heareth not his voice; and hereby the Spirit of truth and spirit of error is known in this, as well as in former ages. 1 John iv. 6.

Fourthly, The fourth passage I shall take notice of is in

these words:—"Wherefore," said he, "whosoever doth exalt Christ the light, who is the true Minister, before themselves, by Christ the light within shall those be exalted."

Rem. This is very different from what went before: for before he denied all glory and exaltation at all to man, although he be born of the light; here he speaks of exalting Christ, the true minister, before themselves; which doubtless every true minister, and every child of light, cannot but do; and herein he confesseth they shall be exalted by Christ the light. Then glory is given to them; and he that sees them thus exalted by the light, cannot but esteem them, as so honored and exalted by Christ, and give them that glory which Christ hath given them. And happy would it be with this man, could he see the true church, which God hath brought out of the wilderness, and beautified and gloriously built up to a great height; and the elders and ministers whom he preserveth, and is with, and makes use of in his service, and give them in his heart the honor and glory which God hath glorified them with. But that he cannot do, till he come out of Babylon, and out of that dark and confused spirit wherein he wrote these things, into that light and holy Spirit of truth, which discovers what they are (to those that are in the truth), and condemns the ground and root out of which they sprang.

Fifthly, The next thing to be observed by me is this:—He layeth it down as his judgment, faith, and belief, that whatever is written to the churches, ought to be written from God's infallible Spirit, and the Word of eternal life; wherein I am one with him: for what good can any thing do the living, but what comes from life, and from God's infallible Spirit, which alone is able rightly to exhort, advise, admonish, warn, and build up the spiritual? But his inference thereupon is that which is before me to take notice of. "Wherefore," saith he, "your paper to the churches is not to be owned by the churches, inasmuch as it was written from a sight, or a sense, and from the sensible part, and not in and from the Spirit of revelation."

Rem. God hath, in his holy church and living people,

opened the eye that was once blind, and daily anointeth that eye, giving a true sight, and in the springings of life giveth a true sense; and that which giveth this is the Spirit of revelation; and what is written in this sight and sense, is written from the Spirit of revelation. And the called people of the Lord wait upon the Lord, that they may be kept in this sight, sense, and Spirit, in what they do at all times; but more especially when they consider of things relating to the churches, even to the welfare, holy order, and peace thereof, that God's Spirit may have its scope everywhere, and nothing else have place in the churches of Christ. And though every one be not an eye and ear-witness of what is to be considered of for the good of the churches; yet every one waits to feel things in the opening and springing life, and in that to speak, consider, or write. I have often seen the carriage of things after this manner, to the joy of my heart, and causing of my soul livingly to bless the Lord for it; and therefore may I, yea, ought I, now thus to speak this testimony, which the Lord hath livingly given me, being at this time required of me. Oh that men knew the seriousness and solemnity of our spirits before the Lord, in our considering things relating to his church, and how we retire out of man's wisdom (affectionate part, and comprehending part, as he speaks) to feel the springing life, and God's holy guidance there; and how the Lord doth satisfy and bless us with it! So that we can say, in truth and uprightness of heart, not we (as men) of ourselves do things on truth's account; but he on whose shoulders God hath laid the government rules and reigns among us; and things are ordered by his counsel and wisdom to his praise. And the peace and comfort of God's Spirit remains with us, in the midst of all the reproaches and oppositions we meet with from that evil spirit, which envieth and opposeth us many ways. This one word more is with me, as to this particular: God hath given believers, his church, senses exercised to discern both good and evil; and those senses are not without the true life and Spirit, and

every motion and action of them is in that life, and in that Spirit.

And whereas he further saith:—"Whatsoever is written, declared, or given forth, in the sight, or in the sense, or from the sensible part, it is not to be owned; for the sensible part is that which hath been in the transgression with the woman," &c.

Rem. Herein he is greatly mistaken: for Friends in truth do not speak, or write, or admonish, or reprove, or give warning from that part; but from the sight and sense which God gives to his own birth; and it is the Spirit of God that gives both the sight and sense, and speaks through them; and those whose ears are circumcised and opened know the voice, and give glory to God, and are obedient to his Spirit, when it gives advice and warning through any; which those that are in the comprehending part, and consider and judge in that, cannot have the sense of.

Sixthly, He saith, "Antichrist will bring a veil over the understanding of men and women, and yet they, for the present, cannot perceive it."

Rem. This is very true. I would he and others, who are veiled by antichrist, did see it; for then he would not esteem those veiled whom the Lord hath unveiled, nor attribute these sayings of his, and this his book, to the light within, which those whom the Lord hath unveiled, and keepeth unveiled, in his pure Spirit and quickening life, know to have come from the darkness within, and not from the true light; but the true eye, in the truly living, sees through it, and hath no union with it; but returns it back thither, from whence it came. Oh, how deeply doth antichrist blind and deceive men; that that which is their own state, they cannot see to be so! but apply it to others, whose state it is not, and so justify themselves in that wherein God condemns them, and condemn others in that wherein God justifieth them. This is sad work, and will have a sad issue.

Seventhly, He saith, "There is an invisible woman in every visible man, and there is an invisible man in every

visible woman; and the man Christ Jesus, who is the light of the world, he is in them both," &c.

Rem. Is not he now in the notional and comprehending part, muddling himself and others (whose ears are open to him) about a woman in a man, and a man in a woman, and Christ in both? Whereas truth is a plain thing; which they that come to feel and abide in, feel and witness redemption, and preservation out of the comprehending part, and the dead, notional knowledge thereof.

Eighthly, He saith, He doth not own the judgment and opinion of those ministers, nor yet their superiority, who say, he that is not justified by the witness of God in Friends, is condemned by it in himself.

Rem. I shall not now argue that there are true ministers, and that there is a true superiority (some being greater and some less in the covenant and life of truth), which every one that heareth and learneth of the Father, and so is taught of God, will own: but to the thing itself. The witness of God is but one in all, and it condemns nothing but what is not of God; and what his witness in another condemns in me, his witness in me (whenever it ariseth and speaketh in me concerning that thing) cannot but condemn also.

It is true, as he saith, that "justification is by Christ alone, who is the head in every member," &c.

Rem. But Christ is in other members also, as well as in one; and his life hath power to judge and condemn; and it judgeth and condemneth nowhere, but that which is to be judged and condemned. So that wherever Christ's life in any judgeth and condemneth any thing, that is judged and condemned by Christ. And the saints have power and authority in Christ, not only to judge and condemn the world, but also to judge and condemn fallen angels and spirits. To what end are they bid to try the spirit, if after they have tried them, they may not judge and condemn what they find life and truth judging and condemning?

Ninthly, He excepts against that passage in Friends' paper (as he recites it), "that none are to minister, but those

that are reconciled to the church, and have the approbation of the elders."

Rem. What is the end of ministering, but to gather out of the world into the church, or to build up the church? And are they fit to do either, who are not reconciled to the church? Or whom the Spirit, life, and power in the church and elders hath not unity with?

He further saith, "That God was in Christ, reconciling the world unto himself, and not to the church" (saith he); he remembers no such scripture.

Rem. God added to the church such as should be saved; and were they not reconciled to it before they were added? And Christ said concerning that brother that would not hear the church, that he should be looked upon as a heathen or a publican; and are such as will not be reconciled to the church, nor hear it, allowed by God to minister, either to gather into the church, or to build up in it? Ah! surely it cannot be. There can be no true ministering out of the life and Spirit of the body, or church that is in God. And all such as have thus gone out from God in whom the church is, have ministered against the life, Spirit, and power, but not in it; but in antichrist's spirit and power, and against the truth.

Tenthly, He saith, "Christ, the light within, will not give his power and authority out of his own hand to any man or men; for unto him alone is all judgment in heaven and in earth committed in matters of conscience."

Rem. Is Christ's power given out of his hands, when his life and Spirit in one judgeth concerning that which is evil and out of the truth in another? Doth not the spiritual man judge all things? Doth not Christ teach and enable him so to do? Is there not such a gift of his to discern spirits? Cannot the ear that is circumcised, and kept open by the Lord, try speeches and actions, and discern when they are out of the life, and when in the life? And doth he give the power and authority out of his own hands, in enabling them so to do? What dark expressions are these, and dead too; not so much as literally true?

Eleventhly, He saith, "Christ, the light within, is able to break, and he is also able to bind up that which he hath broken, and to heal that which he hath wounded," &c.

Rem. And hath not Christ put a spiritual rod and sword into the hands of his church and ministry, with which to smite and wound, as his Spirit guides and leads them? Have they not power both to bind and loose as Christ saith? And is not this a wounding and healing virtue and power? After Christ had said, "Tell the church; but if he neglect to hear the church, let him be unto thee as a heathen man or a publican;" doth he not immediately add, "Verily I say unto you, whatsoever ye shall bind on earth, shall be bound in heaven: and whatsoever ye shall loose on earth, shall be loosed in heaven"? Matt. xviii. 17, 18. Is not this power and authority necessary to the true church? What! a church, and not have power over her own members; but every one left to the dictates of what they shall call the light within, and not be subject to the judgment of the true light, Spirit, and power of Christ, the head in the living body? What a church was this? A mere Babel, and heap of confusion, a body that would never be at unity in itself. But God is the God of the order of his own Spirit, life, and power; and not of such confusion. This doctrine may go for truth in Babylon, but can never be owned in God's Jerusalem, where his Spirit did build up, and defends the buildings, and judgeth out all such sandy and windy doctrines, which are loose and airy, and have not a ground or bottom in the truth.

Twelfthly, He saith, "There is fallibility attends all those, who are regenerated, and born of the Spirit of God, who is light, and that it is possible for them to err from the light again," &c.

Rem. He doth herein lay the state of the truly regenerate and born of God lower than the scripture lays it. The scripture saith, "Whosoever is born of God, doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God." 1 John iii. 9. And again, "We know that whosoever is born of God sinneth not; but

he that is begotten of God keepeth himself, and that wicked one toucheth him not," chap. v. 18.

There is a gathering into the seed, and an abiding in the seed; and there the soul is in the strong tower, and munition of rocks, where the enemy cannot reach. Adam in the fall was in a fallible state. Is the renewed, the redeemed state, as fallible? What state is that wherein truth is so natural, and the soul so one with it, that it can do nothing against the truth, but for the truth, as Paul speaks? What state is that, wherein men overcoming, shall become pillars in the house of God, and shall go no more out? Rev. iii. 12. But let men be ever so fallible, the infallible Spirit and power is given to the church of God, to guide them in true understanding and judgment, especially in all things that relate to and concern them as a body; and they that are of the truth, and in the truth, love the judgment of Christ, the head, in her; but they that are of another spirit, and would have liberty out of the truth, to the transforming nature and spirit, cannot abide it. What were my life in me, if it did not judge in me? And what were the church's life, if it did not judge in her, and condemn all that riseth up from a contrary spirit and nature? What means that promise, Isa. liv. 17. "No weapon that is formed against thee shall prosper, and every tongue that riseth against thee in judgment, shalt thou condemn"?

Yet he confesseth, "That God is infallible, and that no fallibility attends him;" but denies "the very regenerate and born of the Spirit to be infallible; and that it is possible for them to err from the light again; the enemy, which is the power of darkness, presenting to them the fruit of the tree of knowledge," &c.

Rem. If God be infallible, as he confesseth (though it is to be questioned, whether from any true knowledge of his nature, or only from the comprehension), and God beget children, into what doth he beget them? Whether into a fallible nature and spirit, or into his own nature and Spirit, the least degree whereof is infallible? When men are truly turned to God, there are great and precious promises made

to them, which, through faith, obedience, and diligence, they come to enjoy, whereby they are made "partakers of the divine nature." 2 Pet. i. 4. And when they partake of the "divine nature," do they partake of a nature that is fallible, or infallible? "He that is joined to the Lord is one Spirit." 1 Cor. vi. 17. And is that one Spirit a fallible, or infallible spirit? There is one baptism, wherewith the truly living are baptized; and doth that baptism wash away that which is fallible, or no? The church of Christ, the body of Christ, the spouse of Christ, the chaste virgin that is married to Christ, is one with Christ; is it one with him in fallibility, or in infallibility? Bear with me, for I am constrained to speak these things for truth's sake, for the church's sake; yea, for Christ's sake, and for the sakes of them who cry up the light within in words, and yet are deceived about it, and know it not; but are erred from it, and have set up the darkness of antichrist in their minds, instead of it, which with them goes for the true light; and in this they judge that which is true, as if it were false, and justify that which is false, as if it were true, both in themselves and others; both which are an abomination to the Lord.

He saith, "There is a fallibility attends all those that are regenerate, and born of the Spirit of God."

Rem. What all? Those that come to the highest pitch, and greatest growth, can they not pass fallibility, and arrive at infallibility in a measure, and abide in it? To be regenerated and born of God is a high state; it is not for every notionist and comprehender to be talking what is experienced there. There is a regenerating, and a being regenerated. There is a following Christ in the regeneration, and there is a conformity to him in his death, and in his life too. It is not good for him to be speaking much concerning that state, but rather to wait to be led into it, and to arrive at it in the true travel. But how he that is regenerated is one with Christ (and is in measure as he is) is hard to be known, and harder to be uttered. But he that is in this state hath witnessed the holy calling, and faithfulness to

him that called, and the election, and is one of the chosen, or elect of God; and Christ saith, such are beyond fallibility; for speaking of false Christs, he saith, "If it were possible, they should deceive the very elect," Mat. xxiv. 24. plainly signifying that it is impossible.

Now, their possibility of erring he lays upon the enemy's presenting to them the fruit of the tree of knowledge whilst they are in Eden, p. 6.

Rem. The enemy's presenting temptations doth not imply a possibility of letting in the temptation, and so of erring, in all to whom he doth present things. For he presented things to Christ, and yet it was impossible for that Spirit and nature that Christ was of, to let in his temptations.

But then, immediately in the next words he showeth, How this possibility of falling is upon the enemy's presenting to them the fruit of the tree of knowledge; namely thus, "Their minds taking delight in it, and they feeding upon it, the enemy hath power to draw their minds out of Eden again."

Rem. The regenerate and born of God are partakers of the divine nature, and wait on God for living food, and receive it of him, and live by it, and cannot abide dead, dry, notional food, nor feed upon it. Blessed be the Lord, there is that birth known, which can feed on nothing but life itself. And let the power of darkness present the fruit of the dead tree ever so often, the living babe will not meddle with it, but hungers and thirsts after righteousness, and desires the sincere milk of the pure, living word, that it may grow thereby. And if this holy nature be put into the babe, how much stronger is it in those that are grown in truth, and who come to be naturalized into it, the contrary nature being crucified, and slain in them by the cross of Christ, and the new and holy nature ruling in them?

Thirteenthly, He saith, "Wherefore I do believe that I ought not to subject myself to what the church imposeth."

Rem. The church of God under the law, walking in that outward covenant, was a glorious camp or body; and had outward power, according to the outward law, appertaining

to it. And the church of God under the gospel, walking with God according to the covenant of the gospel, is a glorious, spiritual body, and hath inward power belonging to it; and though not the church merely as men, yet that Spirit and power in the church, ought to be obeyed by every member thereof, in things pertaining to God. So it was in the apostles' days; they that were not disorderly and unruly were obedient to the Spirit and power of God in the apostles and churches then, 2 Cor. vii. 15. and chap. xxix. who had power to judge those that were within. 1 Cor. v. 12. And those that are indeed of God will be obedient and subject to his Spirit and power in his church now. And there is nothing else desired, but obedience to the Lord, as he moves, guides, leads, and orders, both in the particular and in the general.

His reasons why he doth not believe that he ought to subject himself to what the church imposeth, are these:— "For then," saith he, "I must believe that it is God in them, which doth impose those yokes of bondage upon their brethren."

Rem. The church is called into the liberty of the gospel, and her children are born of the word immortal, and of the truth which makes free; and it is not the church's nature, either to receive or impose yokes of bondage, but to stand fast, and to exhort all her members to stand fast, in the liberty wherewith Christ hath made them free. But where there is any thing unruly, or contrary to the power, that is to be yoked down by the power.

And the particular waiting upon God in his Holy Spirit, light, and power; the Spirit, light, and power will discover what is disorderly, and unruly, and not of God in the particular, and lay a yoke upon it. The church also waiting upon God in their meetings together in his name, the Lord will discover what is hurtful to the body, and contrary to the life of the body, and lay yokes upon it; and he that refuseth this yoke keeps alive that which is impure and fleshly, and keeps down the just in himself.

But, indeed, he that doth not believe God in his church,

and that his Spirit, life, and power sits as king there; he is not in a capacity to obey aright, because he doth not discern nor acknowledge that in the church, which alone is to be obeyed.

Another reason he gives is, Because (he saith) he must also then believe that the church is infallible, and cannot err.

Rem. The Spirit of God is infallible; the power whereby the church was gathered and built up is infallible. Christ is infallible, and hath given to his church of his infallible Spirit; without which they cannot be preserved, or act aright? and is the church in God fallible? And this Spirit will not fail them in their waiting upon him; and the church which is one with Christ, married to Christ, joined to Christ, partaketh of his holy, living, and infallible nature.

Judge in the truth how it would suit: a holy head, an unholy body; a living head, a dead body; an infallible head, an elect and chosen head, but a body very liable to be deceived and err. Hath not the church that Spirit, that life, that power, of the Lord Jesus Christ, her head, with her, that is able to keep her from erring? And is it not her earnest travail and desire to keep to it herself, and to have all her members kept to it? And will not that power keep and preserve all that keep to it?

He addeth further to the foregoing words, "Which thing I cannot believe, for then I must believe these particulars following."

First, "I must believe that they are as infallible as God is; and that it is as impossible for them to err, as it is for God to err."

Ans. No. A man may believe that God hath given to his church a glorious proportion of his Spirit, to dwell in them, and guide them, as his sons, spouse and wife; and that they are married to him that is infallible, and partake of a blessed proportion of his nature; and yet not believe that they are as infallible as God is. The Lord is absolutely infallible of himself; what infallibility the church hath, is

by gift, by union, and communion with the Lord, her Husband and Maker.

But doth he believe, or will he go about to maintain, that the church hath nothing of the infallible Spirit of her husband? Or that she is to act in a fallible spirit? Or that she is to act nothing at all? But only direct men to the light and Spirit within, and let her members alone, though she infallibly (by the infallible Spirit and power) know that they are deceived and err, and see (with the anointed eye) that they are going from, and acting contrary to, the light in their own particulars? If she should do so, she would show little care over her children, and small regard or faithfulness to him, who hath entrusted her with his own Spirit and power, for edification and salvation, and not for destruction.

Secondly, "That no man or woman shall ever attain to any higher measure of the grace of God than they; and that they are come to the highest revelation that can be attainable by the Spirit of God."

Ans. The highest measure of life and of the Spirit is not necessary for the government of the church; but a true measure. And a true measure the Lord hath ordained for his church; and Christ, the Head, is not absent from his church; but present with it, to supply with what wisdom and power he seeth needful. And where is the attainment and growth in grace? Is it in the church, or out of the church? Doth not the Lord add to the church such as shall be saved? And is not their growth there? And if any member be blessed, and grow ever so abundantly in grace, it is the growth of the church, and the church is glad of it. Now, if it be a true growth, they would have unity with the church, and mind the peace of the church, and be subject to the Spirit and pure power of life in the church; else their growth is in another spirit, which the true church can never own.

Thirdly, "And that there is no more to be made known by the Spirit of God, in the sons and daughters of men, but what already is made known to them."

Ans. The particular's owning a measure of life, of truth, of the Spirit and power, doth not argue there is no more to be made known or revealed in the particular. And the church's owning a fuller measure dwelling in the body than in any one particular (for the greatest fulness in any particular doth but go to make up the largeness or fulness in the body), doth not argue that the church shall not grow, or be enlarged and filled as it grows. But if he intend the growth of any departing from the church, or out of the Spirit of life of the church, who hath her life from the Head, and is in unity with the Head, that growth we cannot but deny, finding it by constant trial and experience to be a growth in notion and comprehension, out of the feeling life and power.

Now, this kind of growth I do not desire ever to know; the Lord also preserve others out of it, and open their ears to hear the voice of Christ, and of his church, that they may be preserved out of it! For had this been hearkened and kept to, things had been better with many, as to their inward state, and true peace with the Lord, than they have been.

Fourthly, "Or if there be any thing more to be revealed by the Spirit of God, that God will make it known to them, and to none else."

Ans. The true church doth not limit God where he shall reveal, or not reveal; but owneth God in whatever it reveals in any man upon the face of the earth. For being in unity with God's Spirit, and born of the immortal life, they are in the feeling sense and knowledge of what came from the life in ages past, or in this present age, and are in unity with it; yet they know the Lord revealeth the mystery of his truth and kingdom in the churches, and the growth is in the churches.

Now, if any, in Lucifer's nature, will hearken to that spirit which despiseth God's church, and rend from it, and think to grow above it, and expect this growth in their high notions and comprehensions about things, in that exalted mind, should be owned by the church, they will be mista-

ken: for the true Spirit, which knows all things, and guides the church, will not guide the church to own any such spirit or growth; but to judge and condemn it in its greatest spreading and exaltation.

There were those in the apostle's days who would seem to be grown high, and to be spiritual, far above the apostles, and such as lay low in the truth, and obeyed the holy commandments, and yet were far short of their life, as may be seen abundantly in his epistles to the church of Corinth. But what saith the apostle concerning such? "If any man think himself a prophet, or spiritual, let him acknowledge the things that I write unto you are the commandments of the Lord." 1 Cor. xii. 37. And did not he give commandments about those that were unruly, and would not be subject to the order, power, and government of God's Spirit in the church? And did not the apostle say of unruly persons, and vain talkers and deceivers, that their mouths must be stopped? Tit. i. 10, 11. What! had the church or ministers, in the first promulgation of the gospel, power to stop mouths? Yea; in the Spirit that was in them, and with them, they knew which were the vain talkers, the unruly, and deceivers; and what mouths were to be stopped, and what power would stop them.

Fifthly, he saith, "Friends, I would have you seriously take into your consideration some of your doctrines and principles which are commonly preached among us, how they can stand with God's sovereignty, dominion, and glory, that either the seed or God should arise in man."

Rem. Christ preached a seed, even the kingdom, like a grain of mustard seed, and this seed sown in man. Now, if it was sown in man, in his earthly heart, nature, and spirit, then the earth was over it, and did cover it, and it was to spring up or arise over and above the earth, and the pure power, wisdom, and glory of the Father to appear to be manifested in it.

Is this such a strange doctrine to him? Where are his spiritual senses? How was he convinced? Was it without the feeling of the seed? If he truly felt it, where did he feel

it? Did he not feel it in the earth? Was there not much over it?

I am sure, we who were truly convinced, felt it so; felt the pure seed under suffering, the pure life under, the pure measure of truth under, and much of the earth over it, the Lamb slain inwardly by sin and transgression; and blessed be the Lord, we felt also the earth judged, and removed out of its place; the earth plowed up, and the seed springing over all that is earthly, and growing up in that which God made new, over that which was old.

And did not God arise outwardly, in the manifestation of his power outwardly, among the outward Jews? And doth not he arise inwardly, in the manifestation of his power inwardly, among the inward Jews? Are the enemies ever scattered inwardly till God's arising inwardly? What kind of convincement or growth hath that man been acquainted with, who never experienced these things?

Now, having proposed this, he asketh some questions, which, as the Lord shall open my heart, I may return answers to; not after a notional way, but as the Lord hath given me the knowledge, feeling, and experience of the thing.

His first question is, "Whether the Light or Spirit, Seed, and God, be not all one and the same thing?"

Ans. God is the fulness, the seed is a measure and manifestation of him, the infinite fulness. And as he is light and Spirit, so the seed that comes from him, or that the good husbandman sows, is light and Spirit also.

His second question is, "How came this seed of God to be under, or beneath, in man?"

Ans. Any man that knows the truth in the holy experience, and hath been tempted, and let in sin upon him, may know what comes then under, and how it comes under. The Spirit by sin is grieved; yea, the Holy Spirit may be quenched, and man may crucify to himself the Lord of glory.

His third and fourth questions are, "What shall raise it up?" And, "By what?"

Answer to both. The power of God, the Spirit of God, the life of God, entering into its own in man, entering into the witness, raiseth it up, brings that under which resisted, oppressed, and kept it down. The power of the Almighty, by his out-stretched arm, crusheth Pharaoh inwardly, and brings his spiritual seed out of spiritual Egypt, Sodom, and Babylon; in all which the Lord, in all ages, hath inwardly and spiritually been crucified by them that have resisted his Holy Spirit in the pure manifestations thereof; for what is done to it is done to him. "Saul, Saul, why persecutest thou me?"

Lastly, "Whether the appearance of God in man, to man by his Spirit, be not for the quickening and raising of man, both soul and body, out of a state of bondage and captivity?"

Ans. Yes, it is; but how doth God raise up man? Is it not by joining him to his seed, and causing him to bow to his seed, and suffer with his seed, and deny that which is contrary to his seed; so that the seed, which hath been grieved and burdened with sin and iniquity, may rise up over it, and crush the head of the serpent, in the authority, power, and dominion of the Father's life? Who of the redeemed ones, that have witnessed true redemption, have not witnessed God bringing that up which was down, low, deep in the heart, and bringing that down which was high and exalted over it?

But for the raising of God, that is but his misrepresentation of this sound doctrine, and holy experience: for Christ himself, who was God, and the resurrection and the life; yet the Godhead was not raised in him, but the resurrection and the life raised that body. And that of him which he soweth in us, and which differeth in the soul, through the soul's sin, he raiseth up in his own holy dominion, in them that come to suffer with it, and to bear the cross with that which crucifieth sin.

This is sound doctrine, and sound experience, universally experienced by all that know the inward truth, and have subjected to it. They have felt what truth was, and where it was; and what it is, and where it is; and what they are

in it, and by it; blessings and praises over all unto him, who, by the working of his most glorious power, hath brought this about in a remnant whom the Lord hath visited and shown mercy to.

Let him wait for true understanding from him who is able to give it, and answer me this one question then, Doth not the devil, the enemy of mankind, hunt after the precious life, even in those that come to witness redemption in measure from him? And if, at any time, they hearken to his temptations, and let him in, doth not the life receive a wound? Is not the Spirit grieved? Is not the tender, righteous, living plant hurt?

Oh, the tender mercy of God to permit his truth, his seed, his Son, not only to suffer for man without the gates of Jerusalem, but also to suffer in man, even in the streets of Sodom, where our Lord was, in ages past, crucified, and is spiritually crucified to this day! Rev. xi. 8.

He saith, "The kingdom of heaven is within all men and women, and heaven is above hell, and the light is above darkness," p. 7.

Rem. If he mean that their nature is so, I grant it; but if he mean that heaven, or the light which is heavenly, is uppermost in men who are under the kingdom and power of darkness, he is utterly mistaken; for in the kingdom where Satan and antichrist reign, antichrist is there exalted (in that heart) above all that is called God; even above the light, Spirit, and power which ought to be worshipped and obeyed there, but is not; and there is need of the arm and power of God to be awakened, and to put on strength there, to cut Rahab, wound the dragon, and bring him under, and to bring up the seed into its heavenly authority, dominion, and power (which is due unto it) in that heart.

He saith, "The seed is to redeem, and not to be redeemed."

Rem. This is true, relating to the seed, as it is in itself: but as God hath bestowed it on man, given it as a gift in man, and it condescends to his condition, descending into the lower parts of the earth, and suffering with man, that it

might bring man into its death and sufferings, and so raise him in and with itself; so the mighty power of life, from whence it came, is to be revealed in it, and bring it out of Egypt, and the darkness wherein it finds man, and in the tender love of God to man, bears a share with him. It is not only the Jew outwardly that pierced Christ, but the soul inwardly by transgression pierceth his life and Spirit; and as it comes to true sense and faith, looks upon him whom it hath pierced by sin, and mourns bitterly over him, and turns from and hates that sin whereby it pierced him.

He saith, "The seed in both man and woman is both God and Christ, and is above the seed of the serpent in all, and he is in himself," &c. p. 7.

Rem. Who denies that God and Christ, and the holy seed, which are one in nature, though not in measure and fulness, as he is in himself, is above the seed of the serpent?

He addeth further, "Neither hath man's mind been so blinded, that he could not see his sins by the light," p. 8. l. 38. (as corrected by the errata.)

Rem. There is an eye that the god of this world blinds, that it may not see the glorious shinings of the light. 2 Cor. iv. 3, 4. And the eye that is blind cannot see, till God opens it. The outward eye cannot see the shining of the outward sun, but as it is opened; nor can the inward eye see inward things, but as the Lord opens it. Paul was sent to the Gentiles to open their eyes, and to turn them from darkness to light. Acts xxvi. 18. So that man's eye is blinded, that though the light shine in the darkness, yet he cannot see, nor walk in the way of the light, but as God anoints and opens his eye; "anoint thine eyes with eye-salve, that thou mayest see." Rev. iii. 18.

But I beseech him, in the tender bowels of love, to consider where his standing is, and what it is in him, that brings forth these things; for I am sure it is not the true light, wherewith God hath shined in the hearts of his people, and doth shine at this day. He mistakes the true light in others, and calls it darkness; and also mistakes the dark-

ness in himself, and calls it light: and whither, after this rate, may he wander in his uncertain notions and comprehensions? and while he is thus talking of God, and heaven, and the light within, let him take heed lest he be found among them who blaspheme God, and his tabernacle, and them that dwell in heaven.

What I have hitherto took notice of, may sufficiently manifest, even to himself, could he retire low enough, where the true understanding and knowledge is given, how he hath erred from the true light, and but pretended to it, and not been led by it, in what he hath now writ.

As for the other part of his book, though I could say much to it, if the Lord did require me; yet finding it chiefly to be matter of notion and criticism, my heart is not engaged to meddle with it; for it is not in me, to bring people into such critical disputes, about an invisible man, or invisible woman, or who was the first invisible man, which one while he seems to call God or Christ; another while the son of perdition, or power of darkness, he calls the first invisible man, as page 21. for which I am satisfied, he can produce no scripture; which he requires of Friends, for what they assert.

I must confess, I see no profit in his meddling with such things, but rather a drawing the minds of the people into forbidden knowledge, and airy comprehension about the heavenly things, and feeding that part in themselves which should not thus be suffered to fly aloft, but be kept under.

And happy were it for him, if he could feel the truth, seed, and life (which is grieved in him), rise above them, trample them down, and reign over them: but he must experience great humility, and a long travel, before he can come to witness this.

As for his denying himself to be of us; indeed he hath sufficiently manifested by this book, and by his strange notions and comprehensions therein, that he is not of us; but a stranger to that life, spirit, and power, which hath gathered, guideth, and preserveth us out of such paths as these.

And oh that he did not hug so many notions (and those

very strange ones too, contrary to the truth and holy experience, in the hearts of God's redeemed ones, and the Holy Scriptures, as hath been already showed), and get such comprehensions into his brain, concerning the saving power; but wait to descend, and come down thither, where he may feel it in his heart, and that will preserve him for the future from such contradictions and confusions, which the other part of his book is also too full of; which, if the Lord please, he may draw forth some other to lay open, for the vindication of truth and its true testimony, from his spirit and false testimony, uttered in very strange and extravagant expressions; not at all suitable to the nature of truth, but rather to the nature of that dark spirit from whence it came; which the Lord of his tender mercy manifest to him, and redeem him from, into a tender, living, humble sense of the meek and lowly principle of life in the heart.

POSTSCRIPT.

Since the writing of the former, and my not intending to meddle with the rest, there hath something lain upon me, as to some few passages therein also, to write a few words by way of testimony, to one or two particulars therein: but that which mainly lay upon me was somewhat in relation to his Postscript; he looking upon it as so unanswerable, and yet so plain and clear an answer arising to it in my heart.

First, As to his main controversy with Friends, about the "Christ that died at Jerusalem" (he affirming, "That neither justification nor condemnation is by him;" and reproaching Friends, "as having gone back to the professors' Christ and Saviour, who died without the gates of Jerusalem," as page 17. 21. 26.), this is in my heart to say:—

Rem. Is Christ divided? Is there one Christ that died without the gates of Jerusalem, and another that did not die? Or is it not the same Lord Jesus Christ, who died

without the gates of Jerusalem, according to the flesh, and yet was then alive in the Spirit? Do we affirm that the Godhead died? (No, we do not so much as affirm, *that his soul died*, as he doth, page 19.) But according to the flesh he died; that is, he who was the resurrection and the life laid down his life, and took it up again, according to the commandment of his Father.

Thus we have been taught of God to believe, and thus to hold it forth. And we have no other justifier, condemner, Saviour, or intercessor than he that laid down the life of the body, offering it up a sacrifice to his Father, without the gates of Jerusalem. "Who is he that justifieth?" Is it not God, in and through him? And, "Who is he that condemneth? Is it *not* Christ that died?" And where did he die? Was it not without the gates of Jerusalem? "Yea rather, that is risen again," &c. Rom. viii. 33, 34.

Secondly, The next thing that lies upon me to take notice of, is writing against sense, and disowning the exhortation to come to a sense, and to wait in a sense, and abide in a sense, &c. as p. 25.

Rem. Though I have given a touch at this already, in the foregoing part, yet there is somewhat more lies upon me. The inward man, the new man, the spiritual man, hath inward and spiritual senses. Christ's sheep have spiritual ears to hear his voice with; and a spiritual eye is given to the spiritual man, to see him who otherwise is invisible.

There is also a spiritual taste to savor and distinguish between that which is living, and that which is dead; between that which is corrupt and unwholesome, and that which is wholesome food: and by the exercise of these senses, the children of God become more and more skilful in discerning between good and evil. Heb. v. 14. And in this living sense, the elect cry unto God against their enemies, and are heard and preserved by him, and shall, in due time, be fully delivered. Luke xviii. 7, 8.

The truly living are truly sensible. Indeed, if he could take away the sense of life, and the judgment of life from God's people, it were an easy matter to deceive them with

such kind of notions and comprehensions as he hath brought forth in his book. But the Lord hath given a living sense or senses to his, and pure, living judgment therein; which their minds being kept to, it is impossible for this spirit, or any such like, with all its enchantments, to prevail upon them, because the sheep's ear knows the sound and voice of life, from the sound and voice of death, let antichrist transform in any of his ministers ever so mysteriously.

He saith, "God is not a sense, nor is his Spirit a sense."

Rem. It is not for him, in his notional way, to say what God is; he that made the eye, shall not he see? He that made the ear, shall not he hear? Doth he beget his children into a living sense, and bestow living senses upon them? And hath not he the thing in himself much more?

But let me ask him this question; did God, the holy begetter of life, ever beget him into a living sense? If not, he was never of us; if the Lord did, let him wait to be begotten so again, and he shall soon be one of us again, and judge in the true Spirit, life, and power, what he hath here writ and published abroad in the wrong; and he shall no longer believe, that this his writing was written from the testimony of Jesus in him (as he expresseth, p. 21.), but shall experience the life of Jesus condemning it in his own heart, as I am sure it hath done and doth in mine, and cannot but do in all that have been gathered to, and abide in, that which keepeth livingly sensible.

Thirdly, The third thing, and that which most lies upon me, is that charge of his upon Friends, That they do show more homage, reverence, and obedience to the form outwardly, than to the power of God inwardly; and that they worship the form beyond the power, because they keep their hats on when they wait and worship in silence; but in public prayer, both men and women either stand up, or else kneel down, and the men all put off their hats: herein (he saith) they worship, reverence, and adore the form outwardly; and the words, more than the word of life in their hearts, &c. This practice he would have them vindicate, if they can: indeed he hath sufficiently condemned it, and

more than God hath allowed him to do, or will justify him in.

Rem. The thing is nakedly and plainly thus; the great God, by the arm of his power, hath gathered a people to himself, and taught them to worship him in his own Spirit and truth; yea, he hath taught us to be continually retired, and upon our watch, and in his fear; eying and regarding him in all we do.

Besides this, he hath appointed us solemn times of meeting together to worship him; in which times we do, in a more solemn, and after a more especial manner, retire to feel his presence with us, and holy Spirit and power working in our hearts, and ministering to us. And, blessed be the Lord, he is still found, according to his promise, in the midst of us; and doth give us pure breathings after him, and pure sense of him, and pure praises to him; even praises from and in that which is pure.

Yet, while we are sitting thus waiting, or when breathings or praises arise, we are not taught or required of the Lord to pull off our hats, or kneel on our knees.

But when the Lord moveth and calleth any forth (for the assembly, or in the name and on the behalf of the assembly) to offer prayer or praises to God; then, to signify our unity in the Spirit, and our joint reverence to our God, we are moved either to kneel, or stand, as the Lord shall incline our hearts, and to uncover our heads before him. And in this we do not adore the form, as our God knoweth and beareth witness, but him who hath taught us the form, and who teacheth us to continue therein, and justifieth us in the use and practice thereof.

And what spirit is this that condemneth us after this vaunting manner, as if he had brought forth such a manifest evidence of our adoring the form as could not be answered?

The last thing which lies on me to take notice of is those words about the close of his postscript; "I have yet another book, that is written in and from the Spirit of God; the

tendency of which book is, for the overthrowing of all antichrist's ministers in this nation," &c.

Rem. This testimony lies on my heart concerning him, that he is not in a condition, or capacity to write or speak in or from God's Spirit. He may pretend to have written this, or to write another book, from God's Spirit, but he doth but take the name of the Lord in vain in so doing, and the Spirit of the Lord will, without doubt, through some of those that are in him that is true, give a sure and certain sound, and testimony, against his false pretences.

Oh that he could indeed think or write or speak against antichrist's ministers, and against the spirit of antichrist! which if ever he be able from God to do, he must first see how antichrist hath prevailed over him, and darkened him, and how he dwelleth and reigneth in his heart, as if he were God; yea, he must deny his present light and spirit, and call it no more Christ; but feel that which is now little and low in him rise (through his sense of it, and subjection to it) over that which is now so high, and so exalted above the measure of truth in his own heart; which, if it were so, or might once be so, how glad would my soul be for his sake, which is now grieved to see him so lifted up, and so mistaken, and so deeply to err, both concerning himself, and God's people, church, and ministers, and concerning God's light and Spirit; denying, debasing, and casting down that, to exalt himself; that so he might set up the wrong instead of the right, and be justified and owned by the one, seeing he cannot by the other!

The Lord, if it be his will, in tender mercy to him, bring him down from his high seat, and exalt that holy blood of the covenant, which is now trampled under foot by him, that his soul may be saved, and not perish for ever (in the day that never shall have end) from the presence of the Lord, and from the glory of his power. Amen.

SOME

MISREPRESENTATIONS OF ME,

CONCERNING

CHURCH-GOVERNMENT,

CLEARED.

AND THE

POWER AND AUTHORITY OF GOD'S SPIRIT,

IN GOVERNING HIS CHURCH

TESTIFIED TO.

By one whom it hath pleased the Lord to make a member of the Church, which he hath gathered, and preserveth by his own Almighty Arm; who accounteth it his duty and honor in the Lord, to be subject to the government and ordering of his Spirit and Power in his Church,

ISAAC PENINGTON.

"That ye submit yourselves unto such, and to every one that helpeth with us, and laboreth " 1 Cor. xvi. 16.

"Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy, and not with grief; for that is unprofitable for you." Heb. xiii. 17.

"Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble." 1 Pet. v. 5.

"And be not drunk with wine, wherein is excess; but be filled with the Spirit, and submitting yourselves one to another in the fear of God." Ephes. v. 18. 21.

PREFACE.

Upon occasion of the suffering of our dear friends and brethren in New England, cruel imprisonments, many hard usages, and at last (some of them) death itself, for their obedience and faithful testimony to the Lord, and his precious truth; and because of the undue covering thereof, by the grounds and causes produced to justify their proceedings; I was engaged to show the nakedness and unreasonableness thereof, in a book, entitled, "An Examination of the Grounds and Causes, which are said to induce the Court of Boston in New England, to make that Order or Law of Banishment upon pain of death against the Quakers," &c. Whereunto somewhat was added (being very proper to the subject in hand) about the authority and government which Christ excluded out of his church, which also occasioned somewhat concerning the true church-government.

Now, this latter part (about church-government) hath been so misrepresented, as if, because the wrong church-government was excluded, the exclusion of all church-government was intended by me, there being no notice taken of my owning the true church-government, but only some passages of my disowning the false produced, as if they intended to overturn and deny all church-government, which never was intended by me: for in that very book, which is thus made use of, I did positively affirm the necessity and use of the true church-government, which may more fully appear in that which hereafter follows.

SOME

MISREPRESENTATIONS OF ME,

CONCERNING

CHURCH GOVERNMENT.

For the manifesting that I am misrepresented, and the clearing of my innocency from those misrepresentations, this is on my heart:—

First, To set down those words which John Pennyman hath cited out of that part of my book which speaks of the authority and government which Christ excluded out of his church.

Secondly, To add somewhat, in way of confirmation of that truth and tender sense, which was then upon my heart.

Thirdly, To propose some questions, as I shall find them arise in my heart, further to open and manifest the intent of my heart in this thing.

Fourthly, To annex somewhat, which is mentioned and immediately added in the very same part of the book, concerning true church-government; which plainly manifesteth that I was not against the true church-government, nor did mention or intend any of those things to hinder, deny, or oppose the true church-government, of which I do there infer an absolute necessity.

Fifthly, It is on my heart to add a few considerations further, concerning the necessity, usefulness, and benefit of the true church-government.

The first words John Pennyman cites out of this part of my book, concerning the authority and government which Christ excluded out of his church, from Mat. xx. 25. to 29. are these:

"Here Christ cuts off that power and authority, which grows up in the corrupt nature of man, which was ever and anon springing up even in the disciples; here he wholly excludes it out of his church, and saith expressly, he would have no such thing amongst them, no such kind of greatness, no such kind of authority."

Confirm. It is the full belief of my heart, that Christ hath cut off that power and authority which grows up in the corrupt nature of man, and wholly excluded it out of his church, even very expressly in this fore-cited scripture; plainly signifying therein, that he would have no such kind of greatness, no such kind of authority among his gathered and chosen people.

Quest. But doth this signify or imply, that he would have no authority at all? Doth this exclude the authority and government of his Spirit and power in his church? Doth not he, notwithstanding this, say, "Go tell the church"? And enjoin the members of the church to hear the church, upon the penalty of being accounted heathens and publicans? And did not the Holy Ghost make and appoint overseers over the church? Acts xx. 28. And what is an overseer? or in what were they to oversee? Were they not to oversee in the true light, to which every child of light is to be subject? And they that did resist the light, Spirit, and power of the Holy Ghost in any of the overseers, were they not unruly, and departers from the light in themselves; though they might pretend they were still for the light, and that it was the overseers that were departed and erred from it?

The next Words he cites are these:

"Two things are here excluded by Christ, from whence all the mischief ariseth in the church, all the tyranny and oppression of men's consciences, and of their persons, estates, and liberties for conscience' sake. First, Greatness: Secondly, The exercising dominion and authority by those that would be great therein."

Confirm. It is my belief that all the mischief in the church—tyranny, and oppression of men's consciences, and of their persons, estates, and liberties for conscience' sake, —doth arise from a wrong greatness, and from the exercising of a wrong kingdom and authority, by those that would be great therein: and that these two things are here excelled by Christ, in the forementioned scripture.

Quest. But is there not a true greatness? Those that lie low before the Lord, and have humbled themselves under his mighty hand,—doth not the Lord exalt them in due time, filling them with his Spirit, life, virtue, and power? And is not that great in them? And are they not highly favored, and exalted in the eye of the Lord therein? (Oh! none knows how great those are in the eye of the Lord, who are poor and low, and nothing in their own eyes.) And is there not a true authority and dominion of God's Spirit in the church in general, as well as in the particular, over the spirit and power of darkness? Because of which Spirit, because of which power, because of which holy authority and dominion, the gates of hell shall not be able to prevail against it.

His next citation is this (which, though somewhat long, I am willing to recite punctually, that my innocency may the more appear):

"THIS spirit must be kept out from amongst you,—this aspiring spirit, this lofty, ruling spirit, which loves to be great, which loves to have dominion, which would exalt itself because of the gifts it hath received, and would bring others into subjection; this spirit must be subdued amongst Christ's disciples, or it will ruin all. The Lord gives grace and knowledge for another end, than for men to take upon them to be great, and rule over others because of it. And he, that because of this thinks himself fit to rule over other men's consciences, and to make them bow to what he knows, or takes to be truth,—he loseth his own life thereby; and so far as he prevails upon others, he doth but destroy their life too. Therefore the disciples, or church of

Christ, are to watch over every such spirit, to beat it down, to testify against it, to turn from it, to lay it flat, to put it in its proper place, that is, beneath all, and so not to suffer it to arise."

Before I come to the confirmation of this, I judge it meet to set down the foregoing clause or paragraph omitted by him, which will very much help to clear the naked drift and true intent of these words. The foregoing paragraph runs thus:

"Such a kind of greatness as is in the world is the destruction of the life of Christ; and such a kind of dominion and authority as is among the nations is a direct overturning of the kingdom of Christ. It sets up another power than Christ's, another greatness than Christ's, another kind of authority than Christ's; and so eats out the virtue and life of his kingdom, and makes it just like one of the kingdoms of this world."

This (which immediately went before) being thus added, may sufficiently open the thing of itself. Yet for further satisfaction, I shall add a confirmation to the truth of that which he hath cited; and that in several particulars, because of the length of the citation.

Confirm. First, An aspiring spirit, a lofty, ruling spirit, which loves to be great, which loves to have dominion, which would exalt itself, &c. must be kept out from among the disciples and church of Christ. There must not be such a spirit, or loving to be great, or such a ruling among them, as is in the world. No; life alone, the Spirit alone, the humble seed alone, the truth alone, the grace alone, must rule among them; and God forbid the authority and government thereof should be stopped in any. It cannot be well with the church that it should be so, that God's Spirit should be grieved or quenched or stopped in its holy way of governing and ordering the church of its own building.

Second, That which would exalt itself because of the gifts it hath received, and would bring others into subjection; this spirit must be subdued among Christ's disciples,

or it will ruin all. God alone, Christ alone, the Spirit alone, the truth alone, the seed alone, is to be exalted in the church; not flesh, not self, not the aspiring, lofty, ruling spirit.

Third, The Lord gives grace and knowledge for another end, than for men to take upon them to be great, and rule over others because of it. Man, without grace and true knowledge, is high and exalted, and would be ruling over and subjecting others; but true grace and knowledge brings man down, and keeps him low, even out of every desire of aspiring and ruling over others, in earnest breathings and endeavors that both the grace and spirit may teach and rule both over himself and others.

Fourth, Because God hath given a man knowledge, he must not take upon him to rule over others with his knowledge. Christ did not rule over his disciples with his knowledge, nor require them to believe what he knew to be truth. Nor may any man at this day, though ever so full of God's holy Spirit and power, take upon him (above what his Lord and Master did) to rule over other men's consciences. If he do, he will do it out of the leadings of life, and of God's holy Spirit; and so will wound and hurt his own life thereby; and so far as herein he prevails on others, he will hurt their life too.

Fifth, Therefore this spirit (which Christ never was of himself, nor encouraged in his disciples) the church is to watch over, beat down, testify against, turn from, lay flat, and keep beneath all, and so not suffer it to arise.

Quest. But doth all this hinder, deny, or oppose Christ's Spirit, Christ's power, Christ's truth and grace from arising in the church, in a way of spiritual and holy government? Because man is not to aspire, nor take upon him to reign or rule, because of grace, gifts, or knowledge received; shall not therefore the head govern the body? Shall not life, and truth, and the wisdom of God, spring in the church, to order and govern the church? But must every man be left to the dictates of what he calls light in him, and not to be reproved or testified against, though the Spirit of God mani-

fest it (to them that are indeed in the light, life, Spirit, and power) that it is not light, as persons may pretend and imagine; but real darkness, gross darkness, darkness that may be felt, even by the least babes that are in the true, living sense?

The next Citation.

"If this rule of Christ had been kept to, antichrist's power could never have got up, nor the poor innocent lambs so often have been worried by the wolves."

Confirm. It is most certainly true, if the wrong authority and government had been kept down; if the aspiring, lofty spirit, which exalts itself, and loves to have the preeminence over that which it should be subject to both in itself and others, had been judged, beat down, denied, turned from, &c., how could the spirit of antichrist, which is the spirit that would be exalting itself above all that is indeed of God, have got up? This is the wolf that worries the lambs; and if this power and spirit be kept out of the church, how can there be any wolf found there, to worry the innocent lambs and sheep of Christ?

Quest. But did ever antichrist's power get up by the exercise of the power of Christ in his church? Doth not that power turn against antichrist, and keep out antichrist? Did that power ever worry the lambs? Nay, rather doth it not cherish, feed, build up, and preserve the lambs? And is it possible but antichrist's power should get up, unless this power be watched to, and observed, in its ordering and governing the church, and discovering the subtle working of the wolfish spirit of antichrist; which appears in the sheep's clothing, and may pretend to the light within, that it might draw men from that which is indeed the light within, into that which is indeed darkness in the sight of the Lord, and in the sight of all that are kept truly living and sensible by him?

[illegible]

"The great work of the minister of Christ is to keep the [illegible] and to preserve men from receiving [illegible] further than the Spirit opens, [illegible] further than the Spirit [illegible] persons are exceeding [illegible] from those they have [illegible] their practices, and so hurt [illegible] their souls."

[illegible] of Christ comes with the [illegible] darkness, with their con[illegible] of the heart shut against Christ. Now, his great work is to turn them to the light, Spirit, and power, whereby their hearts may be opened, their [illegible] and there may be a ready entrance for Christ's Spirit and power into them. Then the [illegible] being opened to Christ, their great endeavor, labor, and work is to keep it open, and that that may not be let in again by them, which will shut it against Christ. For as there is one Spirit opens to Christ, so there is another will shut, even after the heart and conscience is opened, if a man hearken to it.

And the way of receiving truth, is in the evidence and demonstration of God's Spirit in one's own particular; and this is for ever the aim and care of the ministers of Christ to keep men to, and not to allure men to receive truths as from them, but from Christ; or to imitate any of their practices, further than the Spirit leads, guides, and persuades them. For the ministers of Christ are sensible how exceeding prone persons are to receive things as truths, from those they have a high opinion of; and to imitate their practices, and so hurt their own growth, and endanger their souls. Now, it lies on my heart to testify, upon this occasion, that I have found the ministers of Christ, whom I have conversed with in this age, walk so towards me and others, still turning me to that light, Spirit, and truth in my own particular, wherein the knowledge of truth was to be given me

by the Lord, and not imposing upon me that which they knew to be truth, before the Lord had prepared and fitted my heart for the knowledge thereof. And this is still the course and practice of the ministers of Christ to this day.

Quest. But must not the minister of Christ, who is ordained of God to watch for the soul, watch against that, which (if hearkened to by any particular) will shut the conscience against Christ, and open it to another spirit, who is often working in a mystery to deceive it? And if they see the working of this other spirit in any, ought they not, in faithfulness to Christ, and the souls of such, to warn them of it! And if any, having let in the wrong spirit, turn from and deny the practices which the Lord once taught them (and wherein the testimony of truth stands), into practices which are of the world, and answer the world's spirit, and tend to weaken the faithful testimonies of others in the true light and Spirit; ought the minister of Christ to leave these persons to their openness to a wrong spirit, and wrong practices, wherein they deny the Lord that bought them and enlightened them, and are shut up against the visitations and testimonies of God's true Spirit and power in his children, who keep their habitations in that light which these are departed from, though they make ever so great pretences to it?

The next Citation.

"Ah, poor hearts! how simply do they come thither, where they once tasted refreshment, to find wholesome advice, not suspecting what is got up there since; and so give dominion to a wrong thing, and take directions from a wrong spirit, and betray their own simplicity? Therefore the main thing is to keep the conscience pure to the Lord, and not to take things for truths because others see them to be truths, but to wait till the Spirit makes them manifest to me; nor to run into worships, duties, performances, or practices, because others are led thither, but to wait till the Spirit lead me thither. He that makes haste to be rich (even in religion, running into knowledge, and into worships and

performances before he feel a true and clear evidence) shall not be innocent, nor the Lord will not hold him guiltless, when he comes to visit for spiritual adultery and idolatry."

Confirm. This hath been experienced in this our day, more than once; when some, having departed from the power whereby the innocent lambs had tasted sweet nourishment and refreshment through them, and have come afterwards for that which is wholesome, not suspecting what was got up in them since, and so gave dominion to a wrong thing, and took directions from a wrong spirit, and betrayed their own simplicity.

Quest. But had these resorted to the church, and waited for judgment from the church, to whom God has given eyes to see, in such cases as may pass the eye-sight of the particular, and a mouth to speak; might not the church have been instrumental to have opened the true eye in them also, and so have preserved them from being ensnared, by any that ran out from the truth in their own particulars, and lost their habitation therein? And mark; when the church was in its great glory, clothed with the sun, and the moon under its feet, and crowned with a crown of twelve stars, yet the dragon, even then, might prevail upon some stars, and with his tail sweep them down from their place; but the church he could not prevail upon. The gates of hell, the power of the dragon, the mouth of the dragon, nay, the tail of the dragon (which what if I should say is the false prophet within) cannot.

Further Confirm. Indeed, the main thing is to keep the conscience pure to the Lord. To bring men to that which purifies the conscience, and to keep them to it, this is the great work. Men must not take things for truths, because others see them to be truths (that is not God's way, nor did his ministers ever so teach), but to wait till God's Spirit makes them manifest to the particular. Nor must men run into worships, duties, performances, or practices, because others are led thither, but wait till the Spirit lead every one in his own particular thither.

Quest. Where is the faithful minister that teacheth other-

wise, or practiseth otherwise at this day? I am sure I never met with any thing of this nature from any of them, but only one that ran out in his own particular, who first endeavored to draw me from esteeming or taking directions from others, and then would have given me directions himself, and would speak and undertake to prophesy great things of me, that he might have raised up that part in me, which could have answered him. And though he himself be dead, yet his spirit is alive in others at this day, which the Lord discover and preserve his people from!

Further Confirm. It is not good to make haste to be rich (no not in religion). He that rightly believeth, and abideth in the true and living faith, makes not haste to run into knowledge, worships, and performances, before he feel his guide; but rather chooseth to be as a weaned child, lying low before the Lord, in brokenness of spirit, and not meddling with things too high for him; and so he is kept in innocency, poverty, and humility before the Lord, and preserved out of the bed of the stranger (the strange spirit and power), and so not judged or condemned by the Lord, for either spiritual adultery or idolatry.

Quest. But he that lets in a wrong spirit, that mistakes about the light in him, and judgeth that which is indeed darkness to be it, and errs from the true church, and denies the authority of God's Spirit and power in it, and is not preserved thereby, but entangled and bewitched with this wrong spirit, and in it testifies against the true church and true Spirit, and the ministry and ministers of Christ; is not he joined to the spirit of whoredom in his own particular? And hath not he set up an idol in his own heart, instead of the true light there? And doth not he worship and obey that idol, that wrong spirit, that wrong power? And will not the Lord visit and judge him for his spiritual adultery and idolatry from the true?

The next Citation.

"In the apostles' days, Christians were too apt to strive after a wrong unity and uniformity in outward practices

and observations, and to judge one another unrighteously in these things. And mark; it is not the different practice from one another that breaks the peace and unity, but the judging one another because of differing practices. He that keeps not a day may unite in the same Spirit, in the same life, in the same love, with him that keeps a day; and he who keeps a day may unite in heart and soul with the same Spirit and life in him who keeps not a day; but he that judgeth the other because of either of these errs from the Spirit, from the love, from the life, and so breaks the bond of unity. And he that draws another to any practice, before the life in his own particular lead him, doth as much as in him lies to destroy the soul of that person. This was the apostle's rule, for every one to perform singly to the Lord what he did, and not for one to meddle with the light or conscience of another, &c.; but every one to keep close to their own measure, &c.; and here is the true unity in the Spirit, in the inward life, and not in an outward uniformity; that was not necessary in the apostles' days, nor is it necessary now; and that eye which so dotes upon it overlooks the one thing which is necessary."

Confirm. This is so manifest from that scripture quoted by me, which is here omitted, that he that shall read that scripture, which is Rom. xiv. may easily observe the apostle affirming and teaching these things.

That even in the apostles' days, Christians were too apt to strive after a wrong unity and uniformity in outward practices and observations, and to judge one another unrighteously in these things, is manifest from the several instructions and exhortations given to this church, in this chap. as ver. 2, 3, 4. "One believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand."

Yea, in matters of worship (as keeping and observing a

day to God, or not keeping it), it is not the different practice from one another that breaks the peace, but the judging of one another, because of differing practices. So the apostle plainly holds forth, ver. 5, 6. "One man esteemeth one day above another; another esteemeth every day. Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks."

And he that draws another to any practice, before the life in his own particular lead him, doth as much as in him lies to destroy the soul of that person. So the apostle signifies, ver. 5. (which was quoted in my book) in that he saith, "Destroy not him with thy meat," for whom Christ died. So that not an outward uniformity in all things, but a unity in the one Spirit and life, is the necessary thing. And there may be unity, and love, and life, and peace, without a uniformity in practice, further than the Spirit of God teacheth and leadeth his unto.

Quest. But if the Lord hath taught a man, opened the same eye in him that he opened in others, and brought him into unity and uniformity with the church, in the practices which the Lord hath taught it; and he afterwards let in another spirit, and fall from these practices, and judge the very church itself for continuing in them; may not the church testify to this person, that he is erred from his guide, hath lost the right judge in himself, and so judgeth amiss, both concerning himself, and concerning the church of God? This hath been the state of some who went out from among us formerly, and may also be the state of some who go out from us now. For as there is one that gathers to the true church; so there is another that endeavors to draw and scatter from it, and then to cause men to turn head against it, as if it were not of God, but apostatized from the Spirit and principle of truth, which indeed is their own state and condition in God's sight; but not the church's, which was

gathered and is preserved by him, glory to the Lord, over all the accusations of the accuser, through what mouth soever he utter them forth.

The next Citation.

"Oh! how sweet and pleasant is it to the truly spiritual eye, to see several sorts of believers, several forms of Christians in the school of Christ, every one learning their own lesson, performing their own peculiar service, and knowing, owning, and loving one another in their several places, and different performances to their Master, to whom they are to give an account, and not to quarrel one with another about their different practices! This is the true ground of love and unity, not that such a man walks and does just as I do, but because I feel the same Spirit of life in him, and that he walks in his rank, in his own order, in his proper way and place of subjection to that. And this is far more pleasing to me, than if he walked just in the track wherein I walk; nay (so far as I am spiritual), I cannot so much as desire that he should do so, until he be particularly led thereto, by the same Spirit that led me."

Confirm. The spiritual eye beholdeth things aright, beholdeth things in the Lord, and tasteth sweetness in, and is pleased with, that which is spiritual. If every one did eye the Lord, subject to the Lord, answer the light and Spirit of the Lord in their own hearts, though the forms in the school of Christ be higher or lower, the lessons different, and the practices answerable, yet every one minding his own place and lesson, and performing his own peculiar service, the spiritual eye would be delighted therewith. And those that are of the true seed and birth do know, own, and love one another in their several places, and different performances to their Master, to whom they are to give an account; and do not quarrel with one another about their different performances. Oh, how sweetly is this practised and experienced among us at this day!

And unity in the life is the ground of true brotherly love

and fellowship. Not that another man walks just as I do; but though he be weaker or stronger, yet he walks by the same principle of light, and is felt in the same Spirit of life, which guideth both the weak and the strong, in their several ranks, order, proper way, and place of subjection, to that one Spirit of life and truth, which all are to be subject to.

Nay, he that is truly spiritual and strong in the light and Spirit of the Lord, cannot desire that the weak should walk just as he does; but only as they are strengthened, taught, and led thereunto, by the same Spirit that strengthened, taught, and led him.

Quest. This is true concerning every one that is in the faith, that is in the true light, that is in the true Spirit; and keeps his rank, order, place, and subjection, though in a weak and low degree; but will this hold good concerning any that have erred from the faith, have made shipwreck thereof, and have turned from the true light and Spirit in themselves, and left their rank, order, and testimony against the world, and are again become one with the world, even in those very practices which the spirit of the world delights in, and which the Spirit of the Lord hath testified and still testifieth against, in all that are faithful, and keep to their first love and light? Is the church to bear with these in their practices, or own such spirits, or believe that they now walk according to the light which first convinced them? Is not the Spirit of judgment with the church? Hath not God given her discerning? Hath she not power and authority from God to try spirits? yea, and to judge false spirits, that have lost their habitation in the light, though they may still pretend to dwell there; can she not try those which say they are Jews and are not, but have lost the light, Spirit, and power which circumciseth, and keepeth circumcised, and are run back into the uncircumcised paths of the world again, which came from and answer the uncircumcised spirit and nature, both in themselves and others?

The next Citation.

"And he that knows what it is to receive any truths from the Spirit, and to be led into any practices by the Spirit, and how prone the fleshly part is to make haste, and how dangerous that haste is, will not be forward to press his knowledge or practices upon others, but rather wait patiently till the Lord fit them for the receiving thereof, and fear lest they should receive and practise too soon, even in that part which cannot serve the Lord."

Confirm. I will send the comforter, the Spirit of truth, saith Christ to his disciples, and he shall lead you into all truth. Now, the disciple of Christ is led into truth, in the cross to that part wherein others may receive the notion of things; yea, perhaps of truth itself. And the disciple must also abide in the cross, after that the Lord hath given him the true knowledge, or he cannot be rightly led into the practice of what he knows. So that the disciple comes very hardly, both by his knowledge, and by his ability to practise what the Spirit of God teacheth him and requireth of him. There is a fleshly part indeed, prone to make haste; but that haste is dangerous, and that fleshly part, in all its hasty desires and motions, is to be denied and kept down. And he that is diligent in denying and keeping down that fleshly part in himself (with the forwardness and hastiness thereof) cannot easily be forward to press his knowledge and practices upon others; but will be patiently waiting on the Lord, for their kindly and seasonable understanding of the truth, and growth in it; and fear, lest they should run before their guide, and be practising too soon, even in that part which cannot serve the Lord; for the Lord must be served and worshipped in his Spirit and truth; and thither are all to be directed and brought, and there is every mind to be staid and kept, or it cannot worship and serve aright.

Quest. But what if a man entertain a wrong spirit, and let go the truths he had received, and turn from the practices which God's Spirit taught him, into the spirit and

practices of the world, which God's Spirit hath testified and will for ever testify against? Is not the church to deny this spirit, and these practices, and the person that hath hearkened to this spirit, and is found in these practices; that he may turn from this spirit and practices, to the true Spirit, and to the true testimony and practices which it once taught him, and still teacheth all that hearken to its voice and holy motions, and listen not to the voice and instigations of a stranger?

The next Citation.

"THE great error of the state of the apostasy hath been to set up an outward order and uniformity, and to make men's consciences bend thereto, either by arguments of wisdom, or by force; but the property of the true church-government is to leave the conscience to its full liberty in the Lord, to preserve it single and entire for the Lord to exercise, and to seek unity in the light and in the Spirit, walking sweetly and harmoniously together in the midst of differing practices."

Confirm. That there have been ages of apostasy from the true Spirit and power of the apostles, is very manifest, both by the doctrines, discipline, and cruel practices of those that would have themselves accounted the true church and true believers and Christians. And that they have set up an outward order and conformity, and have used both arguments of wisdom, and also force, to make men's consciences to bend thereto,—this is as manifest as the former. Now, that this has been an error, and a great error, is very manifest also; because it is contrary to the nature of conscience, which is to be led by God's Spirit, not bent by man's wisdom and constraint, and contrary to Christ's and his apostles' doctrine and practice, who would have every man fully persuaded of what he performs to God, from whom he must receive the reward and approbation, or the dislike and punishment, for his answering or disobeying the light which God sets up, or causeth to shine, in his own conscience.

And the property of the true church-government, and the practice and path of the true church in these our days is to leave the conscience to its full liberty in the Lord; to preserve it single and entire for the Lord, and to seek unity in the light and in the Spirit, walking sweetly and harmoniously together in the midst of differing practices. Nay, it is not the desire of the church at this day, that any should come up into the practice, or holy order of the gospel, according to what the Lord hath taught others, but only as the Lord teacheth and leadeth them.

Quest. Concerning what conscience is this to be understood? Is it to be understood of the tender and weak conscience; or of the hard and seared conscience? For the conscience which God once made tender may afterwards come to be seared and hardened. And is the church of Christ, which is guided by the Spirit and wisdom of God, taught and required by him so to act towards the hard and seared conscience, as it is towards the tender and weak conscience? Is the hard and seared conscience, which hath forsaken the true light, Spirit, and power, and turned against the truth, and is in a wrong, stiff, wilful, hardened liberty and subtlety, to be left to its liberty, and to that spirit which draweth it out and hardeneth it in a wrong liberty? Can there be any unity, in the light and in the Spirit, had with those who are erred from the light and from the Spirit, and are deceived in their own hearts concerning it, and do but only pretend to it? Can they walk sweetly and harmoniously together in differing practices, who differ also in the ground, and are not one in the foundation, even in the true light and Spirit of the Lord? Ought not the church to judge this spirit, with its liberty and evil conscience (for that spirit will make the consciences of all that let it in, evil), as well as, to the utmost, to cherish the liberty of the tender consciences in and to the Lord? Read and consider these scriptures following, Tit. i. 15. 1 Tim. i. 19. and iv. 2.

The next Citation.

"And this I can truly say concerning myself, I never

found my spirit forward to draw any, either to any thing I believed to be true, or to any practice or way of worship I observed or walked in; but desired that the power and leadings of life might go before them, and I was afraid lest men should receive things from my hand, and not from the Lord's." He hath written in the margin of the book he sent me, "Oh, what a tender spirit was here!" intimating as if it were not so with me now.

. Confirm. Blessed be the Lord, it was so with me formerly, and is so with me daily more and more; for as I wait on the Lord in his truth, which makes tender; so upon this occasion, being forced to it, I cannot but confess, that I witness the Lord daily more and more uniting my spirit to him in his truth; and as truth increaseth, so the tenderness which comes from it still increaseth in me, and I do not nay, I may say cannot, the contrary is so written on my heart) so much as desire to drive any to what practice or way of worship I believe to be true, and am taught of God to observe; but this is the longing of my soul, that the power and leadings of life may go before them; and I daily behave myself as one that is afraid, lest men should receive things from my hand, and not from the Lord's.

Quest. Yet, where I find persons manifestly warp and turn aside from the truth, and let in a wrong thing, and testify against the truth and way of the Lord, and their hearts hardened by the subtlety of him who hath deceived them; may I not singly and faithfully testify it to them, and breathe to the Lord for them, that they may return to the true Spirit, and to the holy testimony and practices thereof, and not condemn such, as departers from the light and truth, who abide in it, nor justify themselves as abiding in it, when they are really departed from it?

His last citation of words of mine is out of another book, entitled, "An Answer to the common Objection," &c. p. 8. The words are these:

"THAT power therefore in the church which spares the hypocrites (who can easily comply with an outward con-

formality in worship, without feeling an inward life and virtue, but lights heavy on that which is tender and shy in matters of worship, that is not the true church power, but at best but a counterfeit of the true."

Confirm. The power which Christ hath given his church is not to spare hypocrites, who may easily comply with an outward and formality in worship, without feeling an inward life and virtue. And such are not spared, but smote at, by the spirit and power of God among us very often. And oh that there were no hypocrites and formal spirits among us! but that all that profess the truth were in the truth, and were kept in it, and did know the life of it! Nor doth the true church power light heavy on that which is tender and shy in matters of worship; for the ministry of the true church is to the conscience, as in God's sight, and is very tender of it, as before him, to whom it is to give an account of the spiritual power it hath received from him, and of the exercise of it. That power therefore which spares the hypocrites, and lights heavy on that which is tender and shy in matters of worship, to be sure is not the true church power, but at best but a counterfeit of the true.

Quest. But that power in the church which doth not spare hypocrites, but is very gentle and tender to all tender consciences, is not that the true church power? And who is the hypocrite? Is not he that pretendeth to the light, when he is departed from it, a hypocrite? And he which setteth up that which he calls light in himself, and denieth that which is indeed true light, and which issueth forth from God's Holy Spirit in his church, is not he a hypocrite? And hath not the church power to judge all his false pretences, and to try his spirit by the true light and Spirit of the Lord Jesus, which is still present with the true church? If the Spirit of Christ be indeed present with his church, surely it cannot but have power and authority to try, judge, and condemn every thing that is of a contrary spirit and nature, in all false pretenders whatsoever; who by their pretences to the true light, cannot shelter that which is indeed contrary

to it from the holy and righteous judgment of the Spirit and power of God in his church.

Thus I have gone over these several citations of John Pennyman's, and punctually set them down as he had cited them, and spoken more words to the confirmation of them, to manifest to others, as I find it plainly with me before the Lord, that I am fully the same at this day, in the sense and belief of my heart, as I was then; believing the same truth, and as ready to hold it forth, if the Lord at any time shall call me unto it, as I was then. But I was not then against true church-government; nor did intend this to encourage any man to shelter himself, by a pretence to the light in himself, against true church-government; assuredly knowing that the spirit of the prophets is subject to the prophets; and that he that is truly subject to the light and Spirit of God in his own heart, will be taught thereby to be subject to it also in others. For the life, Spirit, and power of God doth not rise in vain in any; and he that hath the true ear open, will hear its voice in whomsoever it speaks; and he that doth not hear its voice, when it speaks through any to him, doth not hear with the circumcised ear, nor understand with the circumcised heart. So that John Pennyman, in citing these my words, as if in so writing I was against the true church-government, or for setting up the judgment of any particular man (upon any pretence whatsoever) above the sense, understanding, and judgment of the true church, doth me great wrong, even before the Lord, who knoweth that it was otherwise with me in that day; and he greatly wrongeth my words, which did not signify any such thing: for in the very same book, and in some of the pages which he quotes, there is expressed a sense of, and a testimony to, the true church-government, which I am assured the Spirit of the Lord will give forth, and lead his into, as the necessities and occasions of the church require. For as the Lord is not wanting to the particular, so will he not be wanting to the general: but he is faithful, who hath promised to be with his church and people, who wait upon him, and look up to him for the light and judg-

ment of his Spirit in things wherein he engageth them, and which require their single discerning and judgment in.

To manifest, therefore, from this very book, what my belief was, and how hearty I was to church-government, and sensible of the necessity and usefulness of it, I shall recite some passages out of it.

First, I shall mention the title of that part of my book, which had John Pennyman expressed fully, as it is in the title page, he had done me some right, and manifested somewhat of my sense concerning true church-government. The title, in the title page, is thus: "Whereunto somewhat is added about the authority and government which Christ excluded out of his church, which occasioneth somewhat concerning the true church-government."

This might have poised people's spirits in the reading of his *Citations*, from judging me to direct men to the setting up of any thing in their minds and consciences which they may call light, in opposition to the light and Spirit of God in his church, or to set up a private judgment in themselves, above the light and judgment of God's Spirit in the church. For as the church is to be tender of every member, so every member is to be tender and regardful towards the church, and of the power and authority which God hath given it.

The next Passage that is on me to mention, is p. 76.

"THERE is nothing to hurt in the mountain of God's holiness; but there is a righteous sceptre, a sweet sceptre, a spiritual sceptre, which reacheth the spirit in the power of life, but toucheth not the outward man." To which I may add, The power of the church is not to hurt the outward man; nay, nor the soul neither: but is for the destruction of the flesh, that the soul may be saved. And when the church hath testified against their practices, or denied their spirit, it leaves them to the Lord; yet still praying to him that repentance may be given them, and mercy shown them by him, whose mercy endures for ever."

Another Passage in p. 77.

"LET the life in every one rise over it," (speaking of the proud, aspiring spirit) "and trample upon it: and afterwards, that in thee may arise which is fit to teach, yea, and to rule in the Lord," &c.

P. 78. The example of Christ is urged, who did not exercise a wrong authority over his disciples, though he was their Lord and Master, which signified both greatness above them, and authority over them, see *line* 15. "Yet Christ took not upon him this kind of greatness, nor did exercise this kind of authority; but he was a servant," &c., and did minister.

So that there was one kind of greatness and authority which Christ did not exercise, and which his church also is not to meddle with: but there was another kind of authority which he had, and which he, who hath all power in heaven and earth, giveth to his church, to partake with him in, and to act in his name.

But why should I mention any such small touches at the thing, when it is directly spoken to in a *Question* propounded, and the *Answer* thereto, p. 79, 80, &c.? I shall therefore set down the *Question*, and part of the *Answer* thereto; the whole being too long to be here inserted.

Quest. "But is there to be no greatness, no authority, among the disciples of Jesus, or in the church of Christ? Is every one to do what he will, to be subject to his own fancies and imaginations, to the inventions of his own corrupt heart? What a confused building will this be? Surely this will not long remain a Zion, but soon become a Babylon, even a heap of disorder and confusion."

Ans. There is to be no such kind of greatness, no such kind of authority; yet there is both a greatness and authority suitable to the state of disciples; suitable to that kind of kingdom whereof they are. There are laws, there are governments, there are governors, there is a ruling, and there is a subjection; but all in the Spirit, all suitable to that which is to be governed; but no government of, or ac-

cording to the flesh. As Christ's kingdom is not of this world, so the government of his church and people is not according to this world: but as that which gathers is his Spirit, and that which is gathered is spiritual, so that which is governed is the spirits of his people, and they are to be governed by his Spirit and spiritually, and not after a fleshly manner. Thus Christ himself though he ministered to his disciples, yet he also was their Lord and Master, and in the Spirit and life of the Father ruled over them; and thus the apostles, and other ministers of Christ, had likewise in the Spirit the care of the churches, and authority in the Lord by his Spirit to govern the spirits of his people: not to govern after a fleshly manner, by their own wills, nor to prescribe to them in a bodily way, either what they should believe or practise: but in the light and in the power of the Spirit, to make their way into every one's conscience in the sight of God, ministering to every one in the Spirit according to their capacity and growth, and waiting patiently for God to convey the food and nourishment, and to build their spirits up in the faith thereby.

The spirit of the prophets is subject to the prophets. Here is the government: here is the law of rule and subjection in the life. Every one feeling a measure of the Spirit in himself, is thereby taught to own and subject to a greater measure of the same Spirit in another. He that hath no measure of the Spirit of God, he is not of God, he is none of Christ's: and he that hath received a measure of the Spirit, in the same Spirit feels another's measure, and owneth it in its place and service, and knoweth its moving, and cannot quench it, but giveth way to it with joy and delight. When the Spirit moves in any one to speak, the same Spirit moves in the other to be subject and give way: and so every one keeping to his own measure in the Spirit, here can be no disorder, but true subjection of every spirit: and where this is wanting, it cannot be supplied by any outward rule or order set up in the church by common consent; for that is fleshly, and lets in the flesh, and destroys the true order, rule, and subjection.

And then to limit the government aright, these two precious cautions or directions are added, p. 85. which I am sure will answer the truth and witness of God in every conscience.

First. Care must be had that nothing govern in the church of Christ, but the Spirit of Christ.

Secondly, That the conscience be kept tender, that nothing be received but according to the light in the conscience.

There is likewise an *Objection* answered about *Uniformity*, p. 87, 88. which not being very large, and tending further to open the sense of my heart in this thing, I shall also here annex.

Obj. But is not uniformity lovely; and doth not the apostle exhort Christians to be of one mind; and were it not a sweet thing if we were all of one heart, and one way?

Ans. Yea, uniformity is very lovely, and to be desired and waited for, as the Spirit of the Lord, which is one, leads and draws into one. But for the fleshly part (the wise, reasoning part of man) by fleshly ways and means to strive to bring about a fleshly uniformity, which ensnares and overbears the tender conscience, this is not lovely, nor spiritual, nor Christian. And the apostle who exhorts Christians to be of one mind, yet doth not bid them force one another into one mind, but walk together sweetly so far as they had attained; and wherein they were otherwise minded, God in his due time would reveal more to them, Phil. iii. 15, 16. He that hath, to him shall be given. And the intent and work of the ministry (with the several ministrations of it) is to bring into the unity (Ephes. iv. 13.) as persons are able to follow, and not to force all men into one practice or way; that is the way to destroy the faith, and the true unity, and at best can introduce but a fleshly appearance of unity in such a form of worship and godliness as eats out the power. And for being of one heart, and one way, blessed be the Lord, this is in measure known and witnessed. The way is one; Christ, the truth of God; and he that is in the faith, and in the obedience to that light which shines from

his Spirit into the heart of every believer, hath a taste of the one heart and of the one way; and knoweth that no variety of practices (which is of God) can make a breach in the true unity. This is the one way, for every one to be subject to that light of Christ's Spirit which he hath received from Christ; and every one keeping here, there is also one heart kept in the midst of all the variety and diversity of practices. And the unity being thus kept, all will come into one outwardly also at length, as the light grows in every one, and as every one grows into the light: but this must be patiently waited for from the hand of God (who hath the right way of effecting it, and who alone can do it), and not harshly and cruelly attempted by the rough hand of man.

Now, I desire all that would not injure and wrong another (in taking part of one's sense and mind, and concealing the other) to observe how serious my heart is in the sight of the Lord concerning church-government, and unity and uniformity among the people of the Lord, in the Spirit and power of the Lord, as the Lord shall please rightly and orderly to bring it forth, and not otherwise. And my words so plainly signifying, and holding forth this, oh! how will J. Pennyman answer it to the great God, for thus misrepresenting me, and striving to make my words signify that which they never did, and as a proof how contrary our doctrine was then, to what it hath been of late years? whereas, in that very book he cites, my words are full concerning church-government, the authority of the church, and the duty of subjection to it in the life, as was before recited.

I have been in a great travail of Spirit for J. Pennyman, the Lord having showed me his spirit and state (as he hath also done to many others, who abide in that pure, holy light which he hath forsaken, and is departed from); and this hath been the cry of my heart to the God and Father of my life for him, in great brokenness and tears, many times; Father, forgive him, for he knows not what he does. He knows not what Spirit and power he acts against, nor what spirit and power it is that leads him. Oh that he might

see it, and turn from it, and live! And oh, that all that err, and are mistaken in judgment, might have a sense of that which is truth indeed, and of that which is darkness indeed, in their own hearts; and might not put darkness for light, and light for darkness, as too many now do, to the great hurt of their own souls, and the hardening of others against God's precious way and truth, which will be bitterness in the latter end unto all such!

THREE OR FOUR

CONSIDERATIONS ADDED,

CONCERNING

CHURCH-GOVERNMENT.

First, THAT it is the holy will and pleasure of the great God, that his church should be governed by his Holy Spirit and power revealed in it. God is the God of order, and not of confusion, and he would have every thing in the right and holy order everywhere, especially in his church. He hath given a measure of his good Spirit to every man, and he would have every man governed thereby: and he hath given more of his good Spirit and holy power to his church than to any particular, and he would have his church governed thereby. Read the epistles of Christ to the churches in the second and third chapters of the Revelations, and see how government and care over their members is expected from them. A church is a gathering in the name, power, and authority of the Most High; and Christ, to whom God gave all power in heaven and earth, is in them, and with them. God knows they can do nothing without his power; and he is faithful who hath appointed them to meet together

in his name, and he will not fail them. How hath this been experienced in former days! And how is this experienced in this our day, blessed be the name of our God! The life that springs in the church, the light that shines in the church, the power and presence of the Lord that is revealed in his church, oh, how glorious is it! God hath not gathered nor preserved a people through so many trials, nor so exercised and built them up in his pure fear, Holy Spirit, and living truth, to leave them so suddenly, and cast them off, as some men vainly imagine; but as the Lord hath thrown down that which shall never be built up more, so the Lord hath built up that which shall never be thrown down more, and brought many of his people to a settled state, in the unchangeable truth and power.

Secondly, It is the great work of Satan, and the great interest of Satan, to oppose the holy order and government of the Spirit of Christ in his church. It is that power which threw down his kingdom, and that power will keep his kingdom down; yea, the more that authority and power is established in the church, the more he is seen through, and his strength and subtlety avail nothing before the wisdom and power of God revealed in his church. And this we have observed, and may observe, in this our day, the judgment of the church, the life in the church, the light that hath staid with the church or holy gathering, while particulars sometimes have been mistaken, and erred about the light in themselves, have been a stay to those that have hearkened to her voice, and a means to help to recover those, who, through the strength of the temptation, and their too confident leaning to that which they took for the light within, and not consulting with those whom God had ordained to be a help to the weak, and had a clearer eyesight and understanding in the truth than themselves,—I say, the light that hath staid with the church hath been a help to recover such who have mistaken in judgment, and erred from the light in their own particulars.

Thirdly, There is great benefit and safety to every particular in the holy order and government which God hath

ordained in his church. God knoweth it is not fit for believers or his gathered ones to be alone, and therefore he hath appointed, that by the same power and Spirit which gathered them, they should be added to the church which he hath already gathered. And then they are in the place where God takes care of them; where the Lord God appears; where the Lord God dwells. For as he dwelt outwardly in the national church of the Jews, so he dwells inwardly in the spiritual church, and gathering of believers. There life is in its unity and strength; there light shines as in its proper place; there the Shepherd is who keeps the sheep from erring; there the leading power, the preserving power, the ordering power, is daily waited for, and experienced in its brightness and clearness. "Woe is to him that is alone;" but blessings are upon him who is in unity with God's holy gathered people, and is in the sense of, and under the guidance of, that Spirit which is continually present with them. And as we have witnessed blessings in our first gathering, as we were gathered and joined to the light, Spirit, and power of the holy God in our own particulars, so we have witnessed blessings in our unity with the life in the body. Oh, how every motion of life is felt there! How the wisdom and power of God is revealed there! What help is administered to every member there! How the knitting in the life, and the flowing of the life and holy power from vessel to vessel, is daily experienced there! So that every one is quickened with the pure life; every one seasoned with the pure salt; every virgin anointed with the holy ointment; every one leavened with the leaven which unleavens to sin and Satan, and leavens to God. Indeed, my soul daily blesseth the Lord, not only that he hath visited me, but brought me into the holy, living society; and that daily the Lord vouchsafeth to give me to partake of their life and Spirit, in which life and Spirit I have unity with them, and love them, and honor them, and not out of it. Oh! praises and everlasting honor and renown to the Lord my God, who hath remembered me with the favor he bears to his people, and hath so visited me with his salvation, that

he hath given me to see the good of his chosen, and caused my poor, desolate, mourning soul to rejoice in the gladness of his nation, and to glory in him with his inheritance. Glorious things were spoken of the church under the law; a glorious power and presence was with that outward people, under that outward covenant; but this was but a shadow of the glory that was to be revealed in the church of the new covenant, and of the presence and power of the living God, that was to be manifested and dwell there. And indeed it is manifested, indeed it doth dwell there, and those that are the begotten and born and preserved by God's Holy Spirit, and power of the immortal Word of life, daily witness it.

Fourthly, The glory and beauty of the New Testament church doth, in no small degree, consist in the holy order and government of them, as a spiritual, living body, by the blessed Spirit and power of the Lord.

There were four things wherein the glory of the church of the Jews under the first covenant did much consist.

The first was, in the salvation wherewith God visited them, and which he bestowed upon them. "Happy art thou, O Israel: who is like unto thee, O people saved by the Lord, the shield of thy help, and who is the sword of thine excellency. And thine enemies shall be found liars unto thee, and thou shalt tread upon their high places." Deut. xxxiii. 29.

Secondly, In the gifts God bestowed upon them; for God did adorn and beautify that people with the good things which he bestowed upon them. Ezek. xvi. 14.

Thirdly, In the presence of the Lord their God in the midst of them, the ark of whose presence was with them, and whose dwelling-place was among them, and who was nigh unto them to be inquired of by them, and to answer and supply them with all that they wanted and called upon him for. Deut. iv. 7.

Fourthly, In the holy statutes and righteous judgments which God gave them to be ordered and governed by, as his chosen people, ver. 5, 6. 8.

Now, all these are much more fulfilled in the New Testament church; for,

First, There is the salvation witnessed, which this outward salvation of this outward people was but a figure of. There the everlasting arm of God's power is revealed in an inward and spiritual way and manner, to destroy the enemies of a man's own house, to redeem from Satan, to cut Rahab, to wound the dragon inwardly, and to defend his gathered people from the inroads of his strength, and from the subtlety of his temptations.

Secondly, The Lord doth give great gifts to his churches; he blesseth them with all spiritual blessings in heavenly things in Christ. Mark the diversity of gifts, and diversity of manifestations, which God gave to his churches in the apostles' days. 1 Cor. xii. 4, &c.

Thirdly, There was God's presence revealed; there Christ was in the midst, whenever they were gathered together in his name. Every church (as well as that of the Ephesians) was built up together a habitation of God through the Spirit. Eph. ii. 22. Yea, Christ was head over all things to the church, which is his body, the fulness of him that filleth all in all, chap. i. 22, 23. Yea, they were and are the temple of the living God, in which God would dwell and walk, and be their God, and they his people. 2 Cor. vi. 16.

Fourthly, The holy order of his own Spirit and life God will not fail to reveal unto them, that they may walk in the Spirit of the gospel, in the power of the gospel, in the order of the gospel, and the holy government of God's Spirit and power may shine in the midst of them, and that God may bless them as a habitation of justice, and mountain of holiness. Jer. xxi. 23.

The church is a body; every particular soul that is renewed, quickened, and kept alive, is a member. Now, every member needs the presence and power of that Spirit which quickened it, to nourish, keep alive, and order it. And the church hath much more need of the Spirit to be present with it, to guide and order it, and keep it in the holy order, power, and government of life. And this order

and holy government in the Spirit and power of the Lord was brought forth in the apostles' days: for the apostles did rejoice in it concerning that church of Colosse, who joyed beholding their order, and the steadfastness of their faith in Christ. Coloss. ii. 5. For the apostles and ministers of Christ did set things in order in that day, Tit. i. 5. 1 Cor. xi. 34. and it was their joy to see that order observed, and their grief when any were unruly, and would not be subject to the holy order and government of the church. 1 Thess. v. 14. Tit. i. 10. And the church of Corinth, though it fell short in no gift, yet falling short in order, it did not arrive at the glory of some other churches.

The spiritual Solomon, who is full of the wisdom of God, oh, the blessed order and holy government that he brings forth among his church and people! How doth God establish Jerusalem, and make her a praise in the earth, but by the holy order and blessed government of his Spirit, governing her as a church, as a spiritual body, by his own pure wisdom, which no other government or order can come near? And truly my heart hath been often affected and filled with ravishing joy, when I have beheld the heavenly and blessed order and government which the Lord God of wisdom hath already brought forth among us, and guided us in, to the comfort and refreshment of many, and to the injury and hurt of none, neither without nor within. And indeed we do not desire any greatness or authority of man; but only of the Lord our God in the midst of us, that all men may be but his servants and ministers in the church, and to the church, for the good of the church. No, no; this is the day of the Lord, of the setting up and exalting of his power in the church, which the church waiteth for, and knoweth the appearance of, and cannot bear the exaltation of man (of man's spirit, wisdom, power, and authority) instead of the Lord's. Yet nothing that cometh from the Lord, from his pure life and Spirit in any, must be rejected: and if the Lord please to make use of those whom he did make use of to gather home to himself,—I say, if he hath given them gifts, and please to make use of them also in

building up, and manifesting the holy order of his Holy Spirit and power, the Lord must not be resisted or withstood therein; but whatever comes from him must be received with thankfulness, through what instrument soever he please to convey it.

Obj. But have I not been taught to be subject to the light in my own heart, and to make that my judge? And is not this another, or new, or different doctrine from that, now to tell me I must subject to the light of God's Spirit in his church? Suppose that which the church requires, or orders, or holds forth, be different from my light, or be not yet revealed to me by the light wherewith God hath enlightened me, must I deny the light wherewith God hath enlightened me, and subject to the church's light? Or must I practise as the church orders, before I have light and faith in my own particular?

Ans. I shall answer this question according to the naked and plain sense of truth in my heart.

First, God gives power to his church to perform all that he requires of her as a church. Now, the church is a spiritual body, and is to take care of her members, to look after them that they mind the truth, and walk according to truth, and to admonish and reprove them when they do otherwise. And every member of the church ought to hear the church, in whatever she speaks unto it from God.

Secondly, Every member hath need of the light, Spirit, and power which God gives his church, and reveals in his church, for the good of the body, and the benefit and advantage of each member therein.

Thirdly, The light, Spirit, and power in the church is never contrary to the light, Spirit, and power in any member; but always one with it, and a cherisher and preserver of what God begets, and which answers his witness in any. The new Jerusalem, the church of God's building in his own Spirit and power, is a city at unity within itself. The greatest degree of light owns, and is at unity with, the least; and the least degree of light hath a sense of that which is in degree and measure above it.

Fourthly, The light in the weakest, which they are at first to be turned, and afterwards to be kept to, though there is a sufficiency in it for the particular, yet they are not so understanding and sensible of it as those whose senses have been long exercised in the living truth, and are grown in the holy experience. Therefore as the elders are to be tender of the younger, so the younger are to reverence the elders in the Lord, and not to slight their testimony, experience, or judgment in the truth. When we were first convinced of the truth, were we not in a great degree ignorant and doubtful concerning the risings and motions of it in the heart, which the eye being yet weak, could not clearly distinguish? And oh! how helpful to us was the tender care and advice of such whom God had made acquainted with those things, and were able to give us true judgment from him, in such cases as our weak minds were apt to be entangled about, and could not see through!

Fifthly, Great sobriety is needful in such cases, wherein men are too prone to be judging others, especially the church of God. Every man is to take heed of thinking of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith. Rom. xii. 3. And the young men (who have not the experience of the aged, and are most apt to confidence and excursions) are in a special manner to be exhorted to be sober-minded. Tit. ii. 6. Men may easily judge that others err, and that they themselves keep to the light and measure of truth in their own particulars; but it is hard to do it. But they that indeed do it, abide in the humility, and innocency, and lamb-like spirit, which would give no offence in any thing, neither to Jew nor Gentile, nor to the church of God. If it will go so hard with him that offends one of Christ's little ones, how will it go with him that offends his church, wherein his power and glory riseth, and is established? The church is not apt to be such an erring body from the light, Spirit, and power of the Lord Jesus, as many (who mistake concerning the light in their own particulars) are too apt to suppose.

Lastly, Ever since the fall of man, man hath been secretly, or more manifestly, directed by a light, or the principle within to direct or guide his ways. To Adam the holy seed was promised, which was not only to appear outwardly in a body of flesh, but also within in man's heart, to bruise the serpent's head there. And the holy patriarchs had not the letter outwardly, but God's Spirit inwardly, to be their guide and teacher, which did also strive with the wicked old world before the flood. The Jews also were directed to the Word nigh in the mouth and heart: and by this Word God showed also to the Gentiles what was good, and what the Lord required of them; and by this Word such of the Gentiles as hearkened to it felt somewhat of the new creation, and of the new nature, by which nature they did in measure answer the holy law of God, and do the things contained in the law, which by the old, corrupt nature no man can do. Also Christ preached the kingdom, or seed of the kingdom within. And the apostles preached the same Word of faith within, which Moses had testified of.

Yet in none of these dispensations was any testimony from God to be despised; but his voice to be heard in the prophets, in Christ, and in the apostles. And though men are blessedly and gloriously turned, and to be turned to the light within, in these our days; yet they are not thereby taught to neglect or despise the voice of God, in any whom he sends and speaks by, and pretend it is contrary to their light; but to lie low before the Lord, that in the true humility and holy fear, they may know the voice of the Shepherd, both in their own hearts, and in whomsoever he pleaseth to speak. For the great Almighty God is not limited, but he may speak in and through whom he pleaseth. He may speak to me from the anointing in my own heart, and the holy anointing may please to speak to me through others; and so far as I am of God, and sensible of his appearance, I cannot despise the voice of the anointing in my own heart, or through others. Yea, truth teacheth that modesty, temperance, humility, tenderness, and sobriety, that I dare not despise the voice that pretends to the anoint-

ing in any, until I have made trial of it. Yea, John Pennyman's voice and testimony I durst not condemn, until the Lord my God, in the unerring light and pure springing life, manifested unto me that it was not of him, but of the transforming enemy, who had bewitched and deceived him by his strong delusions (he forsaking the rock, which would have been his strength), to receive and believe a lie instead of the truth.

Oh, blessed be the Lord for the building up such a church, and speaking to us through his church! And happy are they that hear her voice, and so keep to their own, as to know the voice of their own in the church, and are not through temptation prejudiced against it. For it is the Lord's gathering, and the Lord is with it; and the people who have been gathered by the Lord, and are daily taught by him, keep with him. And though some may depart from us, and, through error of judgment, testify against us, yet truth abides, and the Lord's people abide with the truth, and his building goeth on, and the holy government of his Son increaseth in it, and the Lord appears more and more inwardly in his glory, as the hearts of his people are made capable to receive it from him. And in all the goings out of any, and apostasies that have been in any, through hearkening to a wrong spirit, they that have heard and reverenced the voice and testimony of the church, and God's chosen and blessed ministry, which he hath raised among us, have still been preserved; and they that have gone therefrom been betrayed. And it is my faith, this church of God's gathering shall still be preserved, and grow in the holy dominion and authority of God's blessed Spirit; and that all her enemies shall be found liars unto her, and she shall tread upon their high places, and shall grow and prosper the more by all opposition; the everlasting arm and wisdom of the Almighty being with her, to preserve, prosper, and bless her, so be it. Amen.

THE

SEED OF GOD,

AND

OF HIS KINGDOM,

TREATED AND TESTIFIED OF

ACCORDING TO THE SCRIPTURES OF TRUTH,

AND ACCORDING TO

TRUE EXPERIENCE FELT IN THE HEART

FROM THE

GOD OF TRUTH.

By ISAAC PENINGTON.

"The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field. Which indeed is the least of all seeds: but when it is grown, it is the greatest among herbs," &c. Matt. xiii. 31. 32.

"Being born again, not of corruptible seed, but of incorruptible, by the Word of God which liveth and abideth for ever." 1 Pet. i. 23.

"Whosoever is born of God, doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God." 1 John iii. 9.

PREFACE.

I WOULD fain have (and my soul exceedingly breathes to the Lord for it) disputing about religion come to an end, and the right understanding, practising, and experiencing the true religion begun and go on in men's hearts. The gospel religion, in the apostles' days, did begin in the evidence and demonstration of God's Spirit inwardly; and it cannot rightly begin any otherwise now. Nor can it rightly go on any other way, but according to its beginning: for they that begin in the Spirit, cannot possibly rightly go on, or be made perfect, by the flesh. Did the apostles in vain wait for the Spirit and power from on high? Can the gospel ministry, or gospel work in any heart, be carried on without it? Or did they in vain turn men from Satan's power to God? Can the least true change be wrought in the heart, without the operation of God's Holy Spirit and power there? And to be turned to wait for, and taught to know, the risings of the pure power of the Lord inwardly (which is so necessary to begin, preserve, and carry on the work), oh, what a precious ministration of life, and of the gospel, is this from the Lord! The thing that we wanted, and mourned after all our days, in our several strains and ways of profession, without the knowledge of this, is now met with; blessed be the Lord God of Israel, who cast up and prepared the way (according to his promise) before the face of all people. Whoever hath an ear to hear what the Spirit saith to the churches of his own gathering, or from the angel of his own sending, may now hear the blessed tidings of the reign of the King of Israel, and of Zion his holy hill, and Jerusalem his holy city; and how to wait for the law going out of Zion, and the word of the Lord from Jerusa-

lem, and how he may receive the sheep's nature, and the sheep's ear, which hears the voice of the Shepherd, and is not deceived about it. Oh, come out of the vain, disputing mind, and thou comest out of deceit! Come into the true silence and stilling of the fleshly part thither, where God's voice is heard and understood; and thou comest into true certainty. There thou comest to hear the voice behind thee, calling thee from every false way (which is polluted, and where thy soul's rest is not), and directing thee to the true way, to the way of holiness, livingly pointing out and saying to thee, "This is the way, walk in it." This is the way of life, this is the way of truth, this is the way of peace, this is the way of holiness, here all the true travellers are to walk, with their faces Zion-ward, to obtain the kingdom and righteousness of our Lord Jesus Christ. Now, O every one that truly thirsts! why do ye not come to the waters? God hath opened the way, he heartily invites you; yea, "the Spirit and the bride say come, and take the waters of life freely." Oh! wait to know the inward, holy power, and the inward birth, and the inward teaching, and the inward covenant, and this birth's overcoming, by the inward power, the inward enemies, that ye being delivered from them, may come to enjoy the well of life, and to sit down in the heavenly places in Christ Jesus, where the true rest is; and in the strength, life, and virtue of his Spirit, may serve the Lord in righteousness and holiness, without fear of those enemies which the Lord hath delivered you from, and which his love, mercy, and power is as a wing over you to preserve you for ever from; I say, that ye may serve the Lord your God out of the fear of these, and feed on his holy mountain, out of the reach of those, in the majesty of the name of the Lord your God, and these may not be able to make you afraid, or disturb your rest, or hinder your sweet enjoyment and precious service of your God any more! O ye that are afraid of being deceived! take heed that ye be not deceived inwardly in your hearts, about these things; and, by the veil which the enemy spreads there, hindered and deprived of your share in the blessed administration of

the Spirit, life, and power of our Lord Jesus; whom to know after the flesh (or as man can comprehend concerning him in his carnal mind) is of little value; but to know him inwardly and spiritually, to live and reign, and to exercise his dominion in the heart over every temptation, and over all that is contrary to God (whenever any such thing appears) is a pure, living, excellent, and satisfactory knowledge of him; which the Lord lead every truly hungering and thirsting soul towards the obtaining and full enjoyment of! Amen.

CONCERNING

THE SEED OF GOD,

OR THE

SEED OF THE KINGDOM:

What it is: Where it is to be found: Who sowed it there: What is hid or wrapped up in it: What is its Nature: What its Effects: Of its Growth, and Hindrances thereof: Of its Blessedness, and how it makes Blessed: How Christ is formed of this Seed; and how the Soul is born of this Immortal Seed.

First, WHAT is the seed?

Ans. The seed of God is the word of God; the seed of the kingdom is the word of the kingdom. It is a measure of the light and life, of the grace and truth, which is by Jesus Christ, whereof in him is the fulness. It is a heavenly talent, or manifestation of his Spirit in the heart, which is given to man for him, in the virtue and strength of Christ, to improve for God. This which God hath placed in man, to witness for himself, and to guide man from evil unto

good (in the pure breathings, quickenings, and shinings of it), this is the seed, which is freely bestowed on man, to spring up and remain in him, and to gather him out of himself, into itself.

Secondly, Who is the sower of this seed?

Ans. God, in and through Christ. He is the good husbandman. He, by the word which created all in the beginning, creates anew in Christ Jesus, renews his workmanship in man, and puts a measure of this word or Spirit of life in man's heart, whereby he renews him; and they that are thus renewed by him, are his workmanship, created in Christ Jesus unto good works.

Thirdly, Where is this seed to be found?

Ans. Where God sows it, which is in the inward earth. It is an inward seed, and it is sowed in inward land or earth; that is, in the hearts of men. There the light of the word shines, there the life of the word is felt, stirring secretly in and quickening those that were dead in trespasses and sins. There the voice and call of the word is heard, calling from unrighteousness and sin, to righteousness and holiness.

Fourthly, In what sorts of earth is this heavenly seed sown?

Ans. In all sorts; in thorny ground, stony ground, highway ground, and good ground. God's inward lightnings enlighten the inward world throughout; so that God hath not left any man without a witness in his conscience against sin. So that, though man's conscience be corrupt, and his light become darkness, yet God's witness in his conscience can never be corrupted; but whenever it shines in the heart, it gives true light there; and whenever it witnesseth there, it witnesseth the truth for God, and against man, and the corruption and searedness of his heart and conscience.

Fifthly, In what sort of earth it brings forth good fruit to perfection.

Ans. Only in the good ground. It brings forth fruit in other grounds, and the fruit it brings forth is good. The convictions are good, the desires begotten there by it, and that arise from it, are good. The leaving off of some bad

things, and doing some good things, is good; but the thorns, the cares, the worldliness, the fear of persecution, that spring up from another root, and are of another nature, choke the good which the seed brings forth in the thorny ground, and stifle and choke the seed itself also, in such kind of grounds. But in the good ground which yields its whole nourishment to the good seed, and will not yield nourishment to any bad; the good seed not only springs up, but brings forth fruit to perfection.

Sixthly, How may the ground that is bad be made good? Was not the ground which is now good, once bad; and may not the ground which is now bad, be made good?

Ans. God hath shut up all men in unbelief, that he might have mercy upon all. The heart that is now soft, was once hard. The heart that is now believing, was once in the unbelief. The heart that now loves God, was once in the enmity. The plow of God, put into the thorny ground, tearing it up, and rooting out the thorns thereof, will change its nature, and make it become better.

"Break up your fallow ground: sow not among thorns;" said God to his Israel of old. And the stony ground, if the stones be picked out of it, will be less stony; yea, not at all stony if all the stones be picked out. And the highway ground, being inclosed, and dressed by God's Spirit and power, will be no longer common or highway ground. Doth not man, by care, art, and industry, change the nature of outward land or ground? Surely then the Lord by the word of his power, by his inward destroying of evil, and creating good anew, can change the nature of ground inwardly.

Now, for the clearer and plainer signifying of what yet remains on my heart, concerning this precious seed of life, or seed of the kingdom of God; I shall distribute it under these three heads; under which the things mentioned in the foregoing title will be comprised.

I. What is hid or wrapped up in this seed.

II. The nature of it.

III. The effects of it.

I. What is hid or wrapped up in this precious, heavenly Seed.

Ans. Indeed there is so much wrapped up in it, as the heart of man cannot conceive, much less the tongue utter; yet somewhat have I felt, and somewhat is upon my heart, to say in answer to this thing, under these four heads following:—

First, The glory of the kingdom of heaven, the glory of the everlasting kingdom, is hid and wrapped up in it as in a seed. Whatever Christ appears, reigns, and shines in, is there as in a seed. Oh, the shootings forth, and spreadings abroad of it, are indeed glorious and excellent! How can a man almost speak concerning it! the thing itself (being inwardly felt, known, and enjoyed) is so far beyond all words! What doth the kingdom of God stand in? It stands not in word, but in power. The power is hid and wrapped up in this seed. The pure power of life is in this seed. The sword that pierceth Leviathan, that woundeth the serpent's head, that cutteth Rahab and the dragon, is in this seed. Doth the kingdom of God consist in righteousness, peace, and joy in God's Spirit? This is all in this seed, and is partaken of and enjoyed, as this seed springs up, and gains authority and dominion in the heart. Yea, the horn of God's anointed, the righteous and peaceable sceptre of the Saviour is known and exalted in this seed, as it springs up, and spreads abroad in the life and virtue of the Father.

Secondly, The divine nature of God Almighty is hid and wrapped up in it. It is the seed of God, and it is the very nature of God; and he in whom it springs, and who is gathered into it, born of it, and one with it, partakes of the divine nature. Peter speaks of the great and precious promises, whereby the saints are made partakers of the divine nature. All the promises are to the seed of promise, to Christ the Son of God, to the seed of God, to the heirs of life and salvation in Christ; and they are all fulfilled to them, and enjoyed by them, who are ingrafted into, and one

with Christ, the seed; which cannot be, but by the grace, by the truth, by the light, life, Spirit, and power, which he sows in the heart; which are not many things, but all contained and comprehended in the one seed.

Thirdly, All the graces and virtues of God's holy Spirit are hid and wrapped up in this one seed. There is nothing God can require of the soul, nor nothing the soul can desire of God, but is hid and wrapped up in this seed, so that all that is needful, or all that can be desired, is the growing and spreading of this seed in the soul, and the soul's gathering into it, and its living, dwelling, abiding, and acting in it. And oh! the great difference between the soul's selfish striving and willing and running, to join to God and Christ, and to live in God and Christ; and God's joining it to himself and his Son in this seed, and its living, willing, and acting in the springing life of this seed! To make this a little more plain and evident to the hearts of those that desire the true understanding of this thing, I shall instance in some particulars.

First, The pure, living, heavenly knowledge of the Father, and of his Son, Christ Jesus, is wrapped up in this seed. God is light; and this seed, which comes from him, is not darkness, but light; and in the springing light of this seed, God and Christ are revealed. The divine nature of them springs up in the seed (and if I know their nature, I know them); yea, here we, whom the Lord hath visited, and shown mercy to, though men despise us, know the righteous Spirit of Christ, the righteous nature of Christ, the righteous life of Christ, and feel him to be one with the Father, who begets of the same Spirit, nature, and life in us. And he that is born of the Spirit is Spirit; and he that is united to the Lord is one Spirit; and he that is united to the seed, to the measure of grace and truth from Christ (wherein and whereby the soul is united), is united to God, and ingrafted into Christ; and as the seed is formed in him, Christ is formed in him; and as he is formed and new-created in the seed, he is the workmanship of God, formed and new-created in Christ.

Secondly, Faith, the true faith, the lively, effectual, saving, conquering faith, which gives victory over the world, and over the devil and his temptations, is contained or wrapped up in this seed. Faith is the gift of God, the precious gift of God; which is not found in man's nature, but springs and grows from the precious seed of the kingdom, which God sows in man's heart. So that it is a gift to be waited for, and obtained from God. Therefore the apostle Peter, writing to the saints in his time, directs his epistle thus:—"To them who have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ." 2 Pet. i. 1. Faith is a precious thing, a righteous thing, an holy thing, which God is the giver of, which Christ is the author and finisher of; and it springs from the holy root, from the holy seed of life and righteousness which God sows in the heart. This faith (I speak not of man's ability of believing, or the faith which is found in man's nature) is the faith of God's elect. Tit. i. 1. The faith which God gives to them that are born of him, John i. 12, 13. who are born of the seed incorruptible, by the Word of God, which liveth and abideth for ever, 1 Pet. i. 23. which Word being nigh in the mouth and heart, and begetting, preserving, and increasing faith there (as is daily experienced plentifully, blessed be the Lord), is therefore called the word of faith. Rom. x. 8.

Thirdly, The pure fear, the holy fear, the heavenly fear, which is of a clean and heavenly nature, and endureth for ever, is also in this seed. The child-like fear is in the nature of the child; and the more it grows in the true child-like nature, the more it grows in this kindly fear, wherein there is no torment, but the pure pleasure of life, and of holy obedience to the Father of life. The child-like fear is a promise of the new covenant; and given to the children of the new covenant, by virtue of the new covenant; God putting it into their hearts from the seed of life springing up in them, which preserves them from departing from the Lord. Jer. xxxii. 40.

Fourthly, The pure divine love is in it. As this springs,

love to God springs. As God is love, so the seed that is of him partakes of his love. There is no enmity in it, and no enmity or ill-will springs from it. This is it that makes it so natural to the children of God to love; because they are born of that seed which came from the God of love, whose nature is love. Oh, how daily is it found, by sweet and certain experience, that this seed (springing up) teacheth and enableth to love! And they that have this seed springing up in them need not to be writ to, or outwardly taught to love with the brotherly love; for in it, and by it, and through it, they are taught of God to love one another. So that there needs nothing but the circumcising of the heart, the purifying of the heart, through the obedience of the truth, the cutting off of that fleshly mind, nature, will, and wisdom, which cannot love aright; and the pure love will spring up fully towards the Lord, and towards the brethren, Deut. xxx. 6. 1 Pet. i. 22. yea, it will be natural to love all; and that command of Christ will not be grievous; namely, to love enemies, even the greatest revilers, cursers, and persecutors. Mat. v. 44.

Fifthly, The pure hope, the hope of the upright, the hope which makes not ashamed, the hope which goes within the veil, and is a sure and steadfast anchor there, staying the mind upon the Lord, who keeps such in perfect peace; this hope is contained in and springeth from the seed. For nothing but that which comes from God (from the holy seed of truth and righteousness) can stay the mind upon God. So that he that feels the seed feels the hope, and keeping to the seed (to the holy root) to the end, the hope remains to the end. So the mind being turned to the light, being turned from Satan's power to God, being turned to Christ, being turned to the appearance and voice of the word of life within, being turned from the seed of wickedness and darkness, to the holy and righteous seed of the kingdom, it is turned to the hope, it is turned to that which begets a true and right hope in the heart; which hopes in God's love, hopes in God's mercy, hopes in God's kind, tender, and faithful nature; and hath no confidence nor hope in the

flesh, but in the holy and heavenly seed, and work of righteousness and of the kingdom; which is God's battle-axe and weapon of war, whereby he brings down the flesh. This hope stays the mind in every temptation, in every distress, in every trial, in all the winds, storms, and waves of persecution that it can be assaulted with. For in this seed the root of Jesse is felt, the everlasting rock and foundation of life is felt; and here the hope of God fills his, that are gathered hither, and abide here, with all joy and peace in believing, that they may abound in hope, through the power of the Holy Ghost. Rom. xv. 12, 13.

Sixthly, The true patience, which obtains the crown, which makes perfect and entire; so that there is nothing wanting, where it hath its perfect work; Jam. i. 4. the patience which enables quietly to suffer any chastisement from God, or any affliction, or hard-dealing from men, it is contained in and given with this seed. As God is patient and long-suffering, so this seed is also. It is man that is of the brittle, fretful, impatient nature; but he that receiveth the word of faith, the seed of faith, in it he receiveth faith and patience also: so that to him it is not only given to believe, but to suffer also for the sake of Christ; and he that abides in the seed, and feels the seed remaining in him, and its nature prevailing, can never be impatient, whatsoever the Lord suffers to befall him.

Seventhly, The Lamb's meekness is in it. Where should the Lamb's meekness be found, but in his Father's seed, or in the seed of his Father's kingdom? Here the meek and quiet Spirit is received, witnessed, and enjoyed, which in the sight of God is of much price. This seed is sowed or begotten in the womb of the heavenly wisdom; and the meekness of wisdom, the true meekness of the true wisdom, is found in it. Here the still, soft, gentle, lamb-like nature grows up, wherein there is none of Esau's roughness.

Eighthly, Here poverty of Spirit, true poverty of Spirit, is witnessed. He is poor indeed, who hath sold all, and hath nothing left him but this seed, and the appearance and

help of God in this seed; which is not in his own hands neither, but in the will and disposal of God.

Ninthly, Here mercifulness towards others is experienced: for he that is brought hither lives only by mercy; and he that lives by mercy, and is daily what he is by mercy, cannot but be merciful unto others.

Tenthly, Here the true mourning and lamenting after the Lord, and his precious life and presence, and because of the presence or power of that which hinders the growth of the seed, and the soul's union with, and enjoyment of, the Lord in it, is witnessed. For the true mourning, to which the blessedness belongs, is of God, from the living sense that ariseth from his pure seed in the heart; and blessed indeed are they that thus mourn, for they shall be comforted.

Eleventhly, The true hungering and thirsting after righteousness ariseth from this seed. It is the seed of God, the birth of God, that which hath the sense of the excellency of his righteousness, that hungers and thirsts after his righteousness.

Twelfthly, The true sobriety, moderation, and temperance ariseth from this seed; and they that are joined to the seed, and are and act in the seed, easily learn such sobriety, moderation, and temperance, as they that are out of it cannot possibly learn.

Lastly, To name no more, the cross which mortifies and crucifies to the world and to sin, can only be taken up in the seed, or by virtue of the seed. Indeed the seed is a cross; yea, enmity to the serpent's nature, spirit, and course; and he that takes it up, its will, its nature, its law of life, takes up the cross to the other nature, will, and the law of sin and death. So that fly the holy seed, and thou hast only a shadow or appearance of the cross; but in a sense of and subjection to the seed, the cross of our Lord Jesus Christ is felt, working powerfully against sin, and the whole course of the evil and sinful nature, effectually crucifying and subduing it.

Fourthly, The fourth thing which is hid or wrapped up in the precious seed, which is the last that remains to be

meet with by me at this time, is this: The new covenant, which God makes with the new Israel, by which he makes the heart new, and writes his law in it, and takes away the stony heart, and heals all their backslidings, and loves them freely, and puts his Spirit within them, causing them to walk in his ways, and to keep his statutes and judgments, and in that alone is the holy agreement of the soul with God in Christ Jesus, is in this seed.

God gave Christ for a covenant, and the seed of grace and truth comes by Jesus Christ; which is of his nature, of him the covenant, and all that receive this grace and truth from him, this holy seed of the kingdom, they receive the covenant, and they that walk in it, walk in the covenant.

Here, and here alone, the new creation in Christ Jesus is known.

Here, and here alone, the coming to God by Christ is truly understood and witnessed.

Here, and here alone, the law of the Spirit of life in Christ Jesus is writ in the heart.

Keep here, thou never goest out of the holy agreement with God and with Christ; for in this grace and truth, in this seed of life, there is nothing that disagrees with them. Here thou livest in the Spirit, walkest in the Spirit, and dost not, canst not, fulfil the lusts of the flesh. There is nothing here that will either displease God, or lead thy soul aside from him; but here the Lord guides the feet of his saints, and teacheth all of them (from the least babe of them, to the highest growth), and puts his law of life and new obedience, and his holy Spirit, into their hearts, that none of their steps may slide. Here the way of holiness, wherein God preserves his from erring, Isa. xxxv. 8. is known and walked in. Yea, here Christ is known and felt to be the way, the truth, and the life. The sheep that are gathered hither, and come hither, are returned to the Bishop and Shepherd of their souls, who watcheth over them, and powerfully preserveth them, that they run astray no more. For whither should they go, or whom should they hear,

when they have found him, and know his voice, with whom are the words of eternal life?

I shall conclude this head with that precious scripture, 1 Cor. i. 30. "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption." How are we of God in Christ Jesus, but by this seed of God, by being born of the Spirit of God, by being begotten out of the spirit of the world, into the nature and Spirit of Christ, from this immortal and incorruptible seed of life, truth, grace, and Spirit? And how do we put on Christ, but by putting on this seed? And how do we grow up in Christ, but by the growing up in this seed, and feeling this seed grow up in us? And here, in truth and demonstration of God's Spirit, we are formed in Christ, and Christ formed in us, as this seed groweth up into a form and shape in us, and we into a form and shape in it. Now, we cannot receive this seed, but as we part with and deny our own wisdom and fleshly confidence; and denying that, and crying to God for wisdom, God brings up the wisdom of the seed in us, and makes Christ become unto us wisdom therein. And we cannot hunger after the true righteousness, the heavenly righteousness, the righteousness of our Lord Jesus Christ, but as we see the loathsomeness of, and put off, our own righteousness; and then becoming naked, we are taught of God to buy white raiment of him, which is the righteousness of the saints, and so he becomes our righteousness, made so of God to us.

And he is the purger and cleanser of sin and unholiness out of our hearts and lives, and the holy leavener and sanctifier of our hearts; so that we have nothing of holiness, but what we have of him and in him. And he is our redemption; our redemption is by him and through him, our redemption is wrought and preserved by him, and enjoyed in him; yea, he is made of God unto us redemption. So that having him, we have redemption through his blood; yea, he is our redeemer and redemption for evermore. Alas, what is it to get notions of these things into the outward comprehension! but to feel them livingly in the heart, is

life and peace for evermore; and the knowledge of this seed of the kingdom, and of God and Christ in this seed, is the most precious knowledge that can be desired, obtained, or enjoyed.

II. The Nature of this Seed.

WHAT is the nature of the seed of God, or the seed of the kingdom?

ANS. Though the nature of it hath been largely signified already, under the foregoing head (for the mentioning of what is wrapped up in it, abundantly showeth its nature), yet I shall speak a little more punctually and expressly of it in several particulars, according to the Scriptures, that the reader may have the more distinct sense and inward apprehension of it, the Lord opening his heart in reading these things.

First, It is of an immortal, incorruptible nature. 1 Pet. i. 23. It is a seed that can never die in itself, though it may be as it were dead in man, or unto man, not putting forth any of its hidden life or virtue in the man that hath slain it as to himself; who having slain that whereby God gives life, is dead in trespasses and in sins, and cannot live any more, till God breathe upon and quicken this seed in him, and him by this seed. This is a great mystery. Doubtless the seed of life and godliness, wherein the life and godliness of the soul lies hid, must needs be a great mystery, and cannot be known but as God reveals it.

Secondly, It is of a gathering nature. It is of the nature of a net. Mat. xiii. 47. It gathers out of that which is contrary to God, unto God. It gathers out of the world, out of the sea of wickedness, out of the kingdom of darkness, out of a man's own nature and spirit, into God's nature and Spirit, and his light and kingdom, wherein the soul should dwell, and walk, and be subject, with God.

Thirdly, It is of a purging, cleansing nature. It is of the nature of fire, of the nature of water, inwardly and spirit-

ually. This seed is Spirit and life in a measure; and by it, or by God's Spirit which dwells and is revealed in it, he washeth and purgeth away the filth of the daughter of Zion, and the blood of Jerusalem from the midst thereof. There is strength in this seed, and virtue in this seed, against all the strength of deceit and wickedness in the other seed; and as it springs up, and is received and joined to in the holy fear of the Lord, it prevails over it, and casteth away its darkness, and purgeth away and burneth up its filth, chaff, and corruption.

Fourthly, It is of a seasoning, leavening, sanctifying nature. It is like salt, it is like leaven. It seasons and leavens with life. It seasons and leavens with righteousness. It seasons and leavens with the image of God. So soon as ever it springs in the heart, it begins to leaven it; and if it be not snibbed, or grieved, or hurt, or quenched (for it is of a most sensible, tender nature), it will go on leavening more and more with the nature of truth, into the likeness of the God of truth. Mark ix. 50. Luke xiii. 21. Col. iv. 6.

Fifthly, It is of an enriching nature. It is a hidden treasure or pearl of great price. It makes the wise merchant very rich, who sells all for it, and buys the field and it. He that buys the truth, and will by no means sell or part with it, but gives up to it and makes it his treasure, oh, how doth it enrich his heart with that which is holy and heavenly! How rich doth it make him towards God! Mat. xiii. 44. 46.

Sixthly, It is of an improving, growing nature, of a nature that will grow and may be improved. The one talent may be increased into more. The little seed, like a grain of mustard-seed, will grow in the good ground beyond all herbs, and become a tree, a tree of righteousness of the Lord's planting, that he may be glorified. Mat. xiii. 31, 32. chap. xxv. 16. chap. viii. 23.

III. Of the Effects.

WHAT are the effects of this seed?

Ans. The effects of the pure seed in the heart are very many, very great, very sweet, precious, and blessed, which every one comes to experience, that experienceth the growth and spreading of it. I shall instance only in some few, to give a taste thereof.

The first I shall mention is, union and communion with God, the Father of our Lord Jesus Christ, and the Father of this seed, and of all that are united to it. Union and communion with God is still in this seed, and never out of it. For as in the seed of the serpent, a man is separated from God, alienated from his life, and can never come near him, nor have fellowship with him; so in the holy seed, in the seed of life, in the seed of righteousness, in the seed of faith, the soul is united to God, hath access to him, the living fountain, and hath fellowship with him in that which is living and holy of him. Men may imagine a union and communion with God out of this, but none can truly unite to God, or have fellowship with him, but in the gift, in the grace, in the light, in the Spirit which is of God.

Secondly, This seed felt springing up in the heart, and joined to, brings down and keeps down all that is contrary to God. This honor and power God hath given to the seed of the woman (even to the least measure of it), that it should bruise the serpent's head, and free the soul from captivity and slavery to the wicked one. So that the soul, in the living sense, authority, and virtue of this, may refuse yielding its members, its faculties, its will, its mind, its understanding, its affections, to sin and unrighteousness. Yea, the devil, the great red dragon, the god of the world, the mighty spirit and power of darkness, being resisted in this, is still overcome. When any resist the devil in their own strength (in the strength of their own desires, abilities, and resolutions), he still overcomes them? but they that resist the devil in the faith that springs from this seed, still overcome

him. So that sin is brought down, and temptation kept out of, by the virtue and power of the life and authority of the Saviour, that springs up in this seed of God, which the soul that is joined to it (leavened with, and transplanted into) partakes of.

Thirdly, As it springs, and its operations are felt and received, it brings into the image and nature of God. It blots out the devil's image in the mind, and makes like God and like Christ. Yea, here we have the very mind of Christ, and are one with the mind of Christ. As in the serpent's seed, the serpent's image and nature is put on; so in this seed, the image of God and Christ is put on. Yea, the serpent, the dark spirit, the wicked spirit, the deceitful spirit, is here put off, and Christ is put on; and whoever would know the real putting off the old man, and the putting on of the new man, which is created in the righteousness and holiness of truth, must know it in this seed. Here the truth is known as it is in Jesus, in its effectual power and virtue, putting off the old image and nature, and putting on the new, even the heavenly, divine image and nature.

Fourthly, It brings the mind, the heart, the soul, the spirit, into the new obedience (into its own obedient nature), even to do the will of God with great delight and pleasure. I delight to do thy will, said Christ. This seed is of his nature. It is a measure, a proportion, a heavenly talent of his grace and truth; a gift of light and life from him, the fulness, given to make willing (like him) to do the Father's will, and it really doth so, insomuch as the soul, that is thoroughly leavened and one with it, can also say, I likewise delight to do thy will, O God! it is become my meat and drink; for I am nourished, refreshed, and delighted with the virtue that I feel spring in me, in doing thy will. Indeed it is not so at first, while there is a nature, a will, a wisdom contrary to the nature, will, and wisdom of God; obedience is then hard, the cross is then a sore yoke upon my neck. But that nature being subdued, and the nature of the seed coming up and prevailing, what can be more delightful to this new nature, than to do the will of its heav-

enly Father, and to find the heart of the Father pleased with the child, which it always is, while the child is in tenderness of spirit, in the holy faith, and in the holy obedience to him!

Fifthly, It brings into the understanding, sense, and enjoyment of all the precious promises, and to the partaking of all the spiritual blessings in Christ Jesus our Lord. All the promises are to the seed, and yea and amen in Christ; and the least measure of his life hath a share therein. The seed, the everlasting seed, is the heir; and we joined to the seed, born of the seed, growing up in the seed, are joint-heirs, heirs of God, and joint-heirs with Christ. So that every promise comes to be understood here, tasted of here, enjoyed here. How full are the Scriptures of sweet and precious promises! Alas! what is it for men to apply them to themselves, when they have no right to them, nor indeed rightly understand them, nor were they intended by the Lord to their present states and conditions! But to come to the true understanding of the promises, to be led by the Lord into that condition, and preserved by him in that condition, to which the promises belong, and to have him bring home the promises to the heart, and drop in the sweet, healing, delighting, refreshing virtue of them; oh, how sweet, comforting, and gladding is this! Indeed, in this seed all the curses of the book pass away, and all the blessings flow in, and multiply on the soul day by day. So that this may well be called the blessed seed; for in it the soul is blessed, and filled with blessings by him who is able to multiply them upon the soul, and to guide the soul in the safe and right use and enjoyment of them.

But what need I mention any more? Here is light, here is life, here is righteousness, here is peace, here is heavenly joy, here is the holy power, springing and bringing forth their fruits, and precious operations and effects in the heart; and here is assurance of the love of God in Christ for ever, and that God will never leave nor forsake that soul which is joined to him, and abides with him in this seed; but it shall be kept by the power of God, through the faith that

springs from this seed, unto perfect redemption and salvation. Amen.

SOME QUERIES

CONCERNING

GOD'S KINGDOM;

WHEREBY THE SEED THEREOF MAY BE THE BETTER ILLUSTRATED AND UNDERSTOOD.

Query 1. WHAT is the kingdom of God, which Christ said he must preach to other cities also? For therefore was he sent. Luke iv. 43.

Query 2. What is the kingdom of heaven, which first John, the fore-runner, and then Jesus himself, when he began to preach, bid men repent, because it was at hand? Mat. iii. 2. and chap. iv. 13. What would repentance advantage men? Would it fit men for entrance thereinto? Did those that truly repented and believed, come out of the kingdom of darkness and Satan, and enter into the kingdom of the dear Son? 2 Pet. i. 10, 11.

Query 3. What is the kingdom of God, and the righteousness of God, which Christ (the everlasting, wise, and holy counsellor) adviseth men first to seek? Luke vi. 33. Where is this kingdom to be found? Where is this righteousness to be found? What is it hid and wrapped up in? Can it be found in any thing but what it is hid by God and wrapped up in?

Query 4. What kind of poverty of spirit is it, and who are those poor in spirit, to whom the kingdom of heaven belongs? Mat. v. 3.

Query 5. How may men know when the kingdom of God is come unto them? Is it not then manifest, when the

stronger than the strong man, not only knocks at the door of the heart, but casts out Satan thence, and maketh spoil of his goods? Mat. xii. 28, 29.

Query 6. Who are they that shall enter into the kingdom of God? Are they not they who are born of water and of the Spirit? John iii. 5. Of what water? And how must they be born of the Spirit? Were not this worth the knowing? And they that become as little children; simple, innocent (not wise or knowing after the flesh), that know the breast that is natural and proper for them, and thirst after and drink in the sincere milk of the word of life, from the breast of the heavenly wisdom? Luke xviii. 17. 1 Pet. ii. 2.

Query 7. Who shall in no wise enter into the kingdom of heaven? Shall not all they be excluded who want the wedding garment, who want the true righteousness? Mat. v. 20.

Query 8. What are the glad tidings of the kingdom of God? Is it not that the kingdom of God is come, and that his reign is set up, and setting up therein? Luke viii. 1. Isa. lii. 7.

Query 9. Who are they, before whom publicans and harlots shall enter into the kingdom of God? Mat. xxi. 31. Who were they in that age? And who are they in this age? Oh that men had hearts rightly to consider and understand!

Query 10. Who are they that the kingdom of God shall be taken from, and given to a nation bringing forth the fruits thereof? Are they not the wrong builders in every age, and such as are taught by the wrong builders, to reject the living stone? ver. 42, 43.

Query 11. Who are the children of the kingdom that shall be cast out into utter darkness, where shall be weeping and gnashing of teeth? Mat. viii. 12.

Query 12. Who are those God reveals the mysteries of the kingdom to in every age? (Are they not his begotten ones, his babes in the Spirit?) And who are those that he hides the mystery of the kingdom of life and salvation, and the way thereof, from in every age? (Are they not the wise and prudent in their own apprehensions of the letter, without the Spirit?) Mat. xiii. 11. and chap. xi. 15.

Query 13. Who are those that are nigh the kingdom of God? Are they not those who know that love is the fulfilling of the law, and that the substance is beyond shadows? Mark xii. 33, 34.

Query 14. Who are those that shut up the kingdom of heaven against men? Are they not those who take upon them to expound the letter to men, and do not turn men to the Spirit, but quench it both in themselves and others? Mat. xxiii. 13. Luke xi. 52. Isa. xxii. 22.

Query 15. What kingdom is that, wherein he that is least is greater than the greatest prophet? wherein he that is feeble shall be as David, and the house of David as God, as the angel of the Lord before the inhabitants of Jerusalem? Mat. xi. 11. Zac. xii. 8.

Query 16. Who were they in the apostles' age (and are there any such in this age?) who shall not taste of death outwardly, till they have seen the kingdom of God come with power inwardly? Mark ix. 1.

Query 17. What kind of looking back is that, which makes a man unfit for the kingdom of God? Is it not a looking back from the plow, and not forward to the plow? And what plow is it a man must put his hand to, and not look back, that he may be fit for the kingdom of God? Luke ix. 62.

Query 18. What hand, what foot, what eye, is it, which a man may enter into the kingdom of God with? And what hand, what foot, what eye, is it, which a man cannot enter into the kingdom of God withal? Mark ix. 47.

Query 19. What is it to eat bread in the kingdom of God? Is not there the feast of fat things, and of wines well refined, made to the soul; and doth it not there sup with Christ, and Christ with it? And is not the wine of the kingdom there drunk new and fresh with Christ? Luke xiv. 15. Isa. xxv. 6. Rev. iii. 20. Mark xiv. 25. Luke xxii. 16. 18. Shall not the mountains there drop down new wine, and the hills flow with milk, and all the rivers of Judah flow with water? And shall not a fountain come forth out of the

house of the Lord, and water the valley of Shittim? Joel iii. 18.

Query 20. How may one become as a little child, that he may receive the kingdom? Must not that man be born anew? Must he not be unborn after the flesh, and born after the Spirit? (And not only so, but he must receive and enter into and abide in the kingdom, in that child-like simplicity and innocent wisdom, whereof he is born.) Luke xviii. 7. John iii. 3.

Query 21. What is that flesh and blood which cannot inherit the kingdom of God, and that corruption which cannot put on incorruption? 1 Cor. xv. 50. (Let him that readeth understand the thing, both in the letter and in the Spirit.)

Query 22. Who are the unrighteous, that shall not inherit the kingdom of God? Are they not both the manifestly unrighteous, and also the secretly unrighteous; who, though they may preach faith in Christ, and the righteousness of Christ, and may think themselves believers in him, and clothed with his righteousness, yet have not received power to become the sons of God, nor through the Spirit have mortified the deeds of the body; but at last, notwithstanding all their profession and pretence to Christ's righteousness (out of the faith that works by love, and out of the fine linen, in their own filthy rags), are found by him workers of iniquity. 1 Cor. vi. 6. Luke xiii. 26. Rom. viii. 13. 1 John iii. 7.

Query 23. Shall any enter into the kingdom of heaven, but they that do the will of Christ's Father which is in heaven? Is it enough to pray, Thy will be done on earth, as it is in heaven? Is it not necessary also to receive that power which makes willing, and that nature and Spirit whose delight it is to do the will of the Father? Mat. vii. 21.

Query 24. Who shall be counted worthy of the kingdom of God? Shall not they who suffer for it in the holy faith and patience, and so are willing through the much tribulation (whether outward or inward, or both) to enter into it? 2 Thess. i. 4, 5. Acts xiv. 22.

Query 25. What are the keys of the kingdom of heaven? Who hath need of them, and whom are they given unto? Were they given only to the apostles? Or only to the ministers of the church? Are they not given to every one that hath need of them, to whom God giveth understanding to open the mysteries of the kingdom with them? Mat. xvi. 19. The lawyers were blamed for taking away the key of knowledge. Luke xi. 52. Then they from whom they took it should have had it, that they might have entered into the kingdom of heaven by it, and not have been hindered from entering for want of it: and they taking it away from others lost it themselves; for when Christ came and preached the kingdom, they could not see to enter into it, but were blind and opposed it. Mat. xxiii. 13. And now, under the gospel, if any man have not the Spirit of Christ, he is none of his (he is not the Father's child, who hath not the Father's Spirit to lead him. Rom. viii. 4.); and he that hath the Spirit of Christ, hath he not the key of knowledge? 1 Cor. ii. 10, 11.

Query 26. What is the joyful sound, which they that know are blessed? Is it not the testimony of the kingdom? Is it not the preaching of the gospel of the kingdom? which they that repent, and become little children, being begotten and born of the Spirit, believing in the Spirit and power of the Lord Jesus, enter into, and walk in, the light of God's countenance there. Psa. lxxxix. 15. Gal. iv. 15.

Query 27. Which is the joyful sound of the everlasting gospel to every nation, kindred, tongue, and people, after the ages of the great apostasy from the spirit and power of the apostles? Is it not this, "fear God, and give glory to him, for the hour of his judgment is come; and worship the Great Creator in spirit and in truth"? He that heareth this sound, in the evidence and demonstration of God's Spirit, doth he not hear the gospel? He that indeed knoweth this sound, doth he not know the joyful gospel sound? And he that believeth and obeyeth it, doth he not believe and obey the gospel, even as God hath appointed it to be preached, and obeyed by all nations, kindreds, tongues, and people? Rev. xiv. 6, 7.

Query 28. What is that kingdom that cometh not with observation, but is inward, and to be found within? Where men need not say, lo here, or lo there, but may find the Messiah, and his light shining in upon them? Luke xvii. 20, 21. 2 Cor. iv. 6.

Query 29. What is that kingdom which stands not in word, but in power; nor is meat and drink, but righteousness, and peace, and joy, in the Holy Ghost? 1 Cor. iv. 20. Rom. xiv. 17.

Query 30. What is it to come unto and visit the churches of Christ, in the fulness of the blessing of the gospel of Christ? Is it not to come in the fulness of God's Spirit and power, to feed them with the bread of life, to fill their hearts with the strength and virtue of life from God, as the Lord shall please to drop it into their spirits through them, and to build them up in the holy faith, that at length they may be filled with all the fulness of God? John xxi. 15, 16, 17. Rom. xv. 29. Eph. iii. 19.

Query 31. Whom will the Lord assemble? And whom will he gather to make up his kingdom of, in the days of the gospel? Will not the Lord assemble her that halteth, and gather her that is driven out, and her that he hath afflicted? And will not he make her that halteth, a remnant; and her that was cast off, a strong nation? And shall not the Lord reign over them in Mount Zion, from henceforth, even for ever? (For when Christ, the inward and spiritual King, comes to sit on the throne of his Father David, inwardly and spiritually, he shall reign over the house of Jacob for ever, and of his kingdom there shall be no end. Luke i. 32, 33.) Mic. iv. 6, 7. Ezek. xxxiv. 16.

Query 32. What are the places wherein the sheep of God have been scattered, in the cloudy and dark day, which the Lord promised to deliver them out of? And what is the good pasture he will feed them in after he hath delivered them? And what are the high mountains of Israel, where their fold and fat pastures shall be? Are not those things to be fulfilled to the spiritual people, in the inward and spiritual kingdom of the Messiah? Ezek. xxxiv. 12. 14. John x. 3, 4. 9. 27. 28.

AN

EPISTLE

TO

ALL SERIOUS PROFESSORS

OF

THE CHRISTIAN RELIGION:

WHEREIN

A BRIEF TOUCH OF MY KNOWLEDGE, SENSE, BELIEF, AND EXPERIENCE CONCERNING THE GODHEAD, THE OFFERING UP OF THE LORD JESUS CHRIST IN HIS BODY ON THE TREE, AS A PROPITIATORY SACRIFICE TO THE FATHER,

AND THE IMPUTATION OF HIS RIGHTEOUSNESS TO THOSE WHO BELIEVE IN HIS NAME AND POWER, IS NAKEDLY LAID BEFORE THEM;

WHEREIN

I AM NOT ALONE, BUT ONE WITH THOSE WHO HAVE SO LEARNED AND EXPERIENCED THE SAME IN THE LEADINGS AND LIGHT OF HIS HOLY SPIRIT.

Written in love to them (that they might have the better understanding of us, as to these things, and might not think otherwise either of us, or of the truth of our God, which we bear witness to, than there is cause, to their own hurt and prejudice),

ISAAC PENINGTON.

AN EPISTLE TO ALL SERIOUS PROFESSORS.

After it pleased the Lord to touch my heart with the sense of his truth, and to manifest unto me the principle of his life, in the demonstration and power of his own Spirit, insomuch as I could reason, dispute, consider about it no longer, but was fully satisfied concerning it,—I say, after this, the love of God sprang in me towards you, and pure desires and breathings unto him, that ye also might have the way cast up before you, and might so walk therein, as to come to partake of the same mercy and salvation. How I have mourned before the Lord for you, and desired that the stumbling-blocks might be removed from you, and that ye might so seek as to obtain (not in that wisdom and disputing mind, which still is shut out; but in that meekness, humility, and fear that gives entrance), the Lord God knoweth. Yea, the desires in me after you are still living; who knoweth, but the Lord may at length hear, and with his key so open your hearts, and so anoint your eyes with his eye-salve, that ye may see, acknowledge, believe in, and receive the Beloved of your souls, even as he now appears (after the long night of darkness) a comforter of the drooping spirits of his people, with the pure light of life, wherein the redeemed house of Jacob (who sat in darkness, and in the valley of the shadow of death, mourning after him) now in holy rejoicing, and pure joy of spirit, walk before him? Oh! the Lord God visit you, and break in upon you, as he hath done upon us, and cause you to set to your seals also, as we could not but do, that this is he whom all our days we waited for, and longed after. And now there are two or three things in my heart to open to you, how it is with me in reference to them; for indeed I have not been taught to

deny any testimony the Scriptures hold forth concerning the Lord Jesus, or any of his appearances, but am taught by the Lord more certainly and fully to own and acknowledge them.

The first is concerning the Godhead, which we own as the Scriptures express it, and as we have the sensible, experimental knowledge of it. In which "There are three that bear record in heaven, the Father, the Word, and the Holy Spirit; and these three are one." 1 John v. 7. This I believe from my heart, and have infallible demonstrations of; for I know three, and feel three in spirit, even an eternal Father, Son, and holy Spirit, which are but one eternal God. And I feel them also one, and have fellowship with them (through the tender mercy of the Lord) in their life, and in their redeeming power. And here I lie low before the Lord in the sensible life, not desiring to know and comprehend notionally, but to feel the thing inwardly, truly, sensibly, and effectually; yea, indeed, this is to me far beyond what I formerly knew notionally concerning them, and I cannot but invite others hither.

Now consider seriously, if a man from his heart believe thus concerning the eternal power and Godhead; that the Father is God, the Word God, the Holy Spirit God; and that these are one eternal God, waiting so to know God, and to be subject to him accordingly; is not this man in a right frame of heart towards the Lord in this respect? Indeed friends, we do know God sensibly and experimentally to be a Father, Word, and Spirit, and we worship the Father in the Son by his own Spirit, and here meet with the seal of acceptance with him. Nor would we contend with you about your crimes in this respect, but that you provoke us thereunto, in laying to our charge as if we denied the thing; whereas we do not, nor can, deny the expressions which the Scripture useth, nor our own sense and experience concerning the thing. I pray let this suffice, and let us all strive to know God, and his Son, Jesus Christ, in his life, Spirit, and power, wherein is unity and true demonstration; and not contend about such expressions concern-

ing things, as are besides the Scriptures. For would not ye yourselves think it hard (I mean such of you as read the Scriptures seriously, desiring to understand and observe what is written therein) to have a belief of things imposed on you otherwise than is there written, and otherwise than ye have the sense, knowledge, and experience of them from the Lord?

The second is concerning the offering of the Lord Jesus Christ, without the gates of Jerusalem. I do exceedingly honor and esteem that offering, believing it had relation to the sins of the whole world, and was a propitiatory sacrifice to the Father therefor. And surely he that is redeemed out of the world up to God by Christ, cannot deny that Christ was his ransom, and that he was bought with a price, and therefore is to glorify God with his body and spirit, which are God's. 1 Cor. vi. 20. And, saith the apostle Peter, ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, &c., but with the precious blood of Christ, as of a lamb without blemish and without spot, 1 Pet. i. 18, 19. who so offered himself up to God through the eternal Spirit. Heb. ix. 14. This we do own singly and nakedly, as in the sight of the Lord; though I must confess we do not lay the sole stress upon that which is outward and visible (though we truly and fully acknowledge it in its place), but upon that which is inward and invisible; upon the inward life, the inward power, the Spirit within; knowing and experiencing daily, that that is it which doth the work. The outward flesh is not the meat indeed, nor the outward blood the drink indeed; but it is the Spirit, the life, the substance, which the birth that is born of the Spirit feeds upon and lives by. Oh! consider seriously, and wait on the Lord rightly to understand that scripture, John vi. 63. "It is the Spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are Spirit, and they are life." What doth this scripture lay the stress upon? Is it not upon the quickening Spirit, and the words which the quickening Spirit speaketh to the soul, which are living, and give life to those

that hear them? "Hear, and your soul shall live!" Hear his voice who giveth life, and your souls shall live by him; but can any one live, without hearing the voice of him who alone is able to quicken and raise the soul from death, and out of the grave of sin?

The third thing is concerning the imputation of Christ's righteousness, to such as believe in his name and power, which we have felt, witnessed, and own to be thus:

God visits men by the light and power of his Holy Spirit, in their dead and dark estate, even while they are ungodly. Now, they that feel life, and in the quickenings of life, by the faith which comes from life, turn to the light and power which visits them, by this faith in the power, they are in measure transplanted out of the unholy root, into the holy root, where they partake of the nature and virtue of the true olive-tree; and the mercy of the Lord in and through his Son Jesus Christ, is spread over them, and their iniquities are pardoned, and their transgressions done away for his name's sake; and they are reckoned by God, not as in the old root and unholy nature, but that whereon they lay hold by faith, and are in union with, they are reckoned by in the eye of the Lord; and they are accepted and beloved in him in whom they are found, by him who transplanted them there, and ingrafted them thereinto. So that Christ is really theirs, and they his; and what he did for them in his body of flesh is become theirs, and they have the benefit, and reap the sweet fruits of it. And if they sin afterwards, they have an advocate who pleads their cause with the Father, and who breathes livingly upon them again, and quickens faith in them, and gives them to turn from that which ran after them, and overtook them and defiled them. So that in this state of true faith in, and union with, the Son, the fountain is felt set open for sin and for uncleanness, which daily washeth away the pollutions and stains of the mind, which it is liable to in the travelling state.

But now to every faith this doth not belong, but to the faith only which flows from the power of the endless life, and which stands in the power. The faith which is from

the power is precious, having a precious nature and virtue in it, and very precious effects flow from it. For it is the substance of things hoped for; it is of a pure nature, which hath dominion, and giveth dominion over the wicked one. There is no overcoming of the saints here; for as it came from the power, so it stands near the power, and engages the power of life against the enemy, and so is still too hard for him. For he that resisteth the enemy in the true faith, still overcomes him, and makes him fly. Jam. iv. 7. But that belief on Christ, and applying his righteousness, which is not of this faith, nor in the true light of life, but according to the creature's apprehensions concerning things, that is not of the same nature with this, nor hath the same virtue, nor produceth the same effects; but notwithstanding such a believing and hoping, men are still in their sins, and they are not washed away from them by the blood of Christ, nor remitted or covered by the Spirit of the Lord. And oh that men were wary, and did take heed in this matter, that they might not miss of true pardon from the Lord, and so find their sins bound by him, in the days of his refreshing others!

For there is a state, wherein there is an imputation of Christ's righteousness to persons reached to by the power of the Lord, and coming up out of the ungodly state, and so a real bringing into the righteousness. For in the true growth the soul daily grows more and more out of its own unrighteousness, out of the dark, corrupt image, into the righteousness of Christ, and into his pure image. Thus Christ is formed in the hearts of them that truly believe, daily more and more; they receiving him as a heavenly leaven, and giving up to be leavened by him, are changed daily more and more into the newness of Spirit, even until they become a new lump, even a lump wholly leavened, so that old things are passed away, and all things become new; that is, not of old Adam any more, but all of God in Christ, all of the new nature and Spirit, which is all of it righteous in the sight of God. Now, this is it all should labor for and seek after, even the kingdom of God and his righteous-

ness, to find an entrance ministered to them into the everlasting kingdom, and the righteousness thereof, that they might really put off the old man with his affections and lusts, and put on the new man; the new man's nature, the new man's image, the new man's spirit, the new man's righteousness, the new man's holiness; that they might have the wedding-garment on to be married to Christ in, and might be as a bride prepared for the bridegroom. Oh, it is precious for any one to feel his soul in this state! And who would not travel and wrestle and strive and watch and pray and wait, that he might be thus fitted by the Spirit of the Lord for his Son Jesus Christ? For, friends, there is a coming under grace, under grace's wing, and out of shame and confusion because of sin, into the glory which is in the pure image; and there is a being changed from grace to grace, and from glory to glory, by the Spirit and power of the Lord. Oh that such as take upon them the profession of Christianity might feel the power, and wait upon the power, and know what it is to believe in the power, and live in the power; for without this, the oppressed state of Christianity is but dead, dry, and cold, not having the true living sap and warmth in it. There are great deceits in the world about these things, but he that knoweth the truth as it is in Jesus, who was visited by the power, gathered to the power, and abides in the power, he hath that with him which anoints his eye and heart, and strengthens them against the most subtle devices and deceits of the transforming spirit. But whoever he be that professeth Christianity, and is not here, he is not safe, but the enemy hath ways of bewitching and deluding him, which he hath not wherewith effectually to withstand and avoid.

Now, having nakedly expressed these things to you, as they are in my heart, there is a question lies before me to propound to you, which deserves your serious consideration of, and ability to answer in the sight of the Lord, which is this:

Quest. Do ye rightly, truly, and fully (as the Lord requireth of you) know, esteem, and honor the Son? Do ye own

him as God hath revealed him in the spirit of his children, since the apostasy? Do ye feel him as a horn of salvation lifted up there? Do ye find and experience him revealed within by the Father, as the seed of the woman, bruising the head of the serpent? Oh! this is precious knowledge, and the right way of truly knowing him as he came from the Father, lived in obedience to him, suffered for the sins of the whole world, ascended again to the Father, and now sits with him in glory! For, indeed, it is the chief thing, and that whereon the soul's rest depends, to know and feel him near. Oh that we were one here (I mean in the inward sense and acknowledgement of the Lord Jesus Christ), and we should soon be one in the other also!

For we, who are reproachfully by many called Quakers, are (for the most part) a people who have much and long sought after the Lord, and after the experimental knowledge of those truths, which are testified of and related in the holy Scriptures. We sought not after a new Christ, or a new Spirit, or new doctrines concerning Christ or his Spirit; but to know Christ, so as to receive life from him, and to live to him in the life and spirit received from him; this hath been the single aim and desire of our souls. And if men could with patience consider what we hold forth, and wait till God open their understandings, they would not lay such blame upon us as they do in many respects, but find that we reverence the Scriptures, believing and holding concerning the things of God according as is there expressed, from a true understanding received from the Lord, and in the true light and guidance of his Spirit. There is another question springs in my heart unto you, I beseech you consider of it seriously, perhaps there may be a blessing to you in it.

Quest. Do ye rightly and weightily consider and embrace that counsel of Christ, Mat. vi. 33. "Seek ye first the kingdom of God, and his righteousness"? Do ye mind what Christ likens the kingdom to? Even a grain of mustard-seed, a pearl hid in a field, a little leaven, a lost piece of silver, &c. Do ye know, and are ye acquainted with that

[illegible] which is like unto these? And do ye really and truly seek after it? Do ye seek it where it is to be found? Do ye know the place where it is hid? And do ye take the right way to buy and purchase it? How is that? Why not by outward observation, saith Christ, but by inward sweeping of the heart, by keeping the eye upon it, and sweeping out the rubbish that covers it: this is the way to find it, purchase it and possess it. Oh that ye could all learn this, and be thus exercised by the Spirit of the Lord daily. Surely they that thus seek shall find, and they that thus ask shall have, and they that thus knock, to them the everlasting kingdom shall be opened.

For mark the difference between the state of the law and gospel. The law was a shadow of good things to come. The gospel is a state of enjoyment of the good things shadowed out under the law. The law was a type of the kingdom of the spiritual kingdom of Christ, which is set up under the gospel. In John's day the kingdom was at hand; but in the day of Christ's power the kingdom is come. Under the law there was a tabernacle pitched by man; but under the gospel the true tabernacle and temple is witnessed, which God pitcheth and not man; and the holy, spiritual, heavenly sacrifices, and the living covenant, whereof Christ is the mediator, and the law written in the heart, and the Spirit of the Lord put within, so that his presence is as really witnessed inwardly, in that which is truly his tabernacle and temple now, as ever it was witnessed outwardly, in his outward tabernacle and temple under the law. Oh that Christians might not have the name only, but might be in the life and in the power, wherein these things are felt and experienced! for indeed, the wonders of the Lord are seen in his temple, and his name is praised there, Selah. There he breaks the shield and the bow, the spear and the battle, Selah. There the enemy is overcome; the holy victory that bringeth him under, issueth out thence, Selah. There the well is opened, and the Philistine nature hath power to stop it no more, Selah. There the treasury of life and wisdom, and the riches of God's goodness are made manifest for ever.

Truly, friends, I have not lost any thing that ever I had, or acknowledged of God in the days of my former profession, by believing in the light which God hath now revealed in me, but have it still with me, and in greater clearness and plainness, and fuller demonstration than I then had it; but that of the flesh which mixed with it, and hindered it from being rightly serviceable to the Lord, and fully comfortable to me, that the Lord hath been removing by his searching light, and by the demonstration of his Spirit and power. And if at length, after all my deep and long misery, the Lord hath given me to meet with and enjoy that which is truly excellent (among those whom men despise) I could heartily wish for you, that ye also might meet with and enjoy the same, without passing through that misery and bitter anguish and distress of spirit, through which the Lord led me thereto. The Lord preserve his people, by the arm of his mighty power, which he hath stretched out for them, and whereby he hath gathered them to himself. And those which are not yet of this fold, oh that it would please him to seek them out, and bring them home also; that the Lord may be one, and his name one amongst us, and that that which divideth and scattereth from the living truth, might be scattered and brought to nought everywhere, in all who would be one, and desire to serve God (with one consent) in that which is true and pure! Amen.

REPLY

TO AN

ANSWER OF SOME QUERIES

CONCERNING THE

GOSPEL-BAPTISM;

GIVEN FORTH BY ME, I. P.

WITH

ANSWERS TO SOME QUERIES,

RETURNED, IN A PAPER

SUBSCRIBED

N. B.

A REPLY TO AN ANSWER, &C.

Query 1. WHICH is the gospel baptism, or of what kind is the baptism in the gospel state? Is it outward or inward? Is it the figure of the inward baptism, or the inward baptism itself?

N. B.'s answer is, "It is a stooping to God's law."

Reply, This is a very improper answer, and not at all to the thing in hand; for the query was not concerning the stooping or subjecting to baptism; but what the baptism is, which is to be stooped and subjected to, whether that be an inward or outward baptism? Whether it be a figure of the holy and heavenly baptism of the gospel, or the holy and heavenly baptism itself? So that in these words, there is no answer at all returned to the query, but rather the asserting of another thing, which the query did not mention, altogether improper in this place; for the query tends to determine what the baptism itself is, and when that is once determined, about stooping and subjecting to it, there will be no question I hope between us.

Now, to explain what this law of God is, which is to be stooped to, he saith, "It is the law of the Spirit of life in Christ;" quoting to prove it, Rom. viii. 2. Mat. xxviii. 18, 19. Mark xvi. 16.

Reply, That baptism (water-baptism), as he afterwards expresseth it in his answer to this query, is the law of the Spirit of life in Christ Jesus, I never read in scriptures. Nor doth it effect in the heart what the law of the Spirit of life in Christ Jesus doth, which the apostle saith, made him free from the law of sin and death; and it hath virtue and power in its nature over the law of sin and death, which water-baptism hath not. The law of sin and death is of an

consider, ye who look u
ordinance of our Lord Jesus C
are outwardly baptized with w
of sin and death thereby? Na
the law of the Spirit of life in
the law of sin and death, yet
ward baptism. For if he was
ready to believe he was, it bein
when Ananias came to him, an
his eyes, and he received sigh
not then made free from the law
ward, in his inward and spiritua
he found and complained of a la
against the law of his mind, and
to the law of sin in his member
not a state of freedom from the la
he still served it, while in this sta
it the flesh was crucified, when th
Christ Jesus prevailed over the la
members, then he was no longer
sin, but a delivered man, made fr
the Spirit of life in Christ Jesus.
and the power and virtue of the
him, and made him free and

outward thing (or to your obedience as to such an outward thing), which belongs to the Spirit and power of the Lord Jesus, and to the law of his life inwardly written in the heart.

Another scripture he brings to prove water-baptism to be the law of the Spirit of life in Christ Jesus, is Matthew xxviii. 19.

Reply, If it were granted, that Christ did in that place command water-baptism, yet that would not prove it to be the law of the Spirit of life in him. The law of the Spirit of life in him is a deep thing (I beseech you do not mistake it), and hath mighty effects in the soul, which water-baptism never had, nor can have upon any. The law of the Spirit of life in Christ Jesus, hath that virtue and power from God in its nature, which water-baptism is not capable of. The figures, the outward representations, have not a capacity to receive that from God, which the inward law and substance hath.

But that outward baptizing with water is there commanded by Christ, is not at all manifest from that scripture, but rather the contrary, if it be well minded. For Christ saith, all power was given him in heaven and earth, and bids them go and baptize. Doth he say with water? Nay; doth he not say into the name of the Father, Son, and Spirit? So that now, when the gospel is preached in the Spirit and power of God, and his Spirit and power reacheth to our hearts, we are by that Spirit and power both taught and baptized inwardly, gathered into the name of the Father, Son, and Spirit, and baptized into their name. And he that doth this in the heart, teacheth the heart to call this the gospel baptism; and to call that which came forth in the hand of the forerunner, the type, or figure of this, the representation of this, the shadow of the gospel baptism, but not the gospel baptism itself. Indeed, we dare not call John's baptism, or water-baptism, the gospel baptism, or Christ's baptism; the Lord, who hath manifested things to us, and taught us to put a difference between things that really differ, would judge and condemn us for so doing.

Mark further, Christ, who saith, "All power in heaven and earth is given me," and therefore bid them go teach and baptize, yet withal bid them wait for the same Spirit and power which was given him. Acts i. 4.—8. And then having his Spirit and power, wherewith he inwardly taught and baptized, might they not be able therewith to reach the heart and conscience, and spiritually both to teach and baptize, as instruments in God's hand, in the springings of his life and power in them?

Now to manifest this further; for I feel the Lord opening my heart in this thing, and I hope it is for your sakes, (O ye mistaken ones in this weighty business!) that the Lord may explain things of this nature to you, and do you good thereby. To whom was this commission or command, in the authority and power of God's Spirit given, to go and teach all nations, baptizing them into the name, &c.? Was it not especially given to the apostles, who were especially gifted thereunto? And was not Paul one; yea, one of the chief, made so by God our Father, and the Lord Jesus Christ? And he being in a special manner sent to the Gentiles, or Heathen nations (for the Jews were but one nation), did not this commission extend to him, and this command lie upon him? Now, if this command did extend to inward, spiritual, gospel baptizing, with the Spirit and power of the Lord Jesus, he had it as full as any of them; but if it be understood of water-baptism, we do not find that he had any such commission, but rather otherwise. Read his commission, Acts xxvi. 18. is there any thing of water-baptism in it? There is remission of sins, which depends upon believing and turning to God, in his illuminating Spirit and power, but nothing of water-baptism. And mark, it is God that opens men's eyes, and it is God that opens their hearts, and inwardly turns them from darkness to light, and Satan's power to God; yet Paul was sent by the Lord to do this. And is it a harder matter inwardly to baptize than to do this? So that it is not Paul, but the Lord that opens the eyes, and turns men; yet the Lord sent Paul to do it,

and surely the Lord enabled him, by his Spirit and power, to do what he sent him to do.

Obj. But though it is not here particularly expressed, yet it may be implied or intended. Or if this commission did not reach to him, the former apostolic commission would, he being made so extraordinary an apostle. Or at least it would reach him as a teaching disciple; for he that hath authority to teach the nations, hath also authority to baptize them.

Ans. No, Paul neither by this commission, nor by the apostolic commission, nor by his discipleship, had any authority or mission from God to baptize, if ye take baptism in this place for baptizing with outward water, as he himself expressly saith, "Christ sent me not to baptize (speaking of water-baptism), but to preach the gospel." 1 Cor. i. 17. Nay, he thanks God that he baptized none of them, to his remembrance, but Crispus, Gaius, and the household of Stephanus, ver. 14. 16. Now, if he had looked upon water-baptism as Christ's ordinance, and as the law of the Spirit of life in Christ Jesus, would he thank God he had obeyed it no more?

Obj. But he gives the reason of that, lest any should say he had baptized in his own name.

Ans. Why, persons might say he preached in his own name, yet that would not have excused him from preaching. No more would men's saying he baptized in his own name excuse him from baptizing, if water-baptism had been Christ's command and ordinance.

The last place he brings to prove water-baptism to be the law of the spirit of life in Christ Jesus is Mark xvi. 16. "He that believeth, and is baptized, shall be saved; but he that believeth not, shall be damned."

Reply, This showeth the necessity of the gospel baptism, but this doth not express which the gospel baptism is, whether an inward or outward washing. We know, having been taught by the Lord, that there is no salvation without inward washing, which is also very demonstrable to others;

but God forbid that all should be damned, that are not baptized with outward water.

He saith, "This law was confirmed by them that had the Spirit-baptism, being commanded to be obeyed by them that had the Spirit." Acts x. 47, 48.

Reply, That Peter did command persons to be baptized with water, and that John's baptism, or water-baptism, was made use of in those days, and that John had it from God, and that it was done in God's name, this is not denied; but that water-baptism was Christ's baptism, or the gospel baptism, this place doth not prove.

He saith further, "The kind of this baptism is water-baptism," bringing Mat. iii. 16. and Acts viii. 38, 39. to prove it.

Reply, Mat. iii. 16. only proves that Christ was baptized with water, but doth not prove that water-baptism is the gospel baptism. If I could prove by scripture expressly, that Christ was circumcised, yet that would not prove that therefore that was to be the gospel circumcision. So though it be manifest, that Christ was baptized by John, with his water-baptism, yet that doth at all prove that John's water-baptism is Christ's gospel baptism. The end of John's baptizing with water was, that Christ might be made manifest. John i. 31. And when he is made manifest (when he who is the word, who is the life, is made manifest, 1 John i. 1, 2.) then men must come to him, to be baptized by him with his baptism, which is with the Holy Ghost, and with fire, Mat. iii. 11. or with the Spirit of judgment and burning. Isa. iv. 4.

That other place of Acts viii. 38, 39. doth not at all prove that water-baptism is the gospel baptism, but only that Philip did baptize the eunuch with water, which is not a thing denied by us. Yea, what if I should grant, that the Lord did honor it as much as any shadow, or more than other shadows, by letting it have a longer time, and otherwise; yet that will not prove it to be Christ's baptism, or a gospel ordinance. And if men do take it up in tenderness of spirit, bowing to the Lord, it is so much the better; yet

it is not easy to believe that all do so; and those that do so, may err in their judgments, notwithstanding; though I am persuaded, the Lord is tender to persons that do things in tenderness of heart to him, notwithstanding some error or mistake in their judgments.

Query 2. What is it that is to be washed in the gospel state? Is it the outward or inward man? And what is the inward man to be washed with?

Ans. His answer is, "it is the body, the whole man or woman to go into the water, in the name of the Father, Son, and Spirit; so that the soul comes to be sanctified by the word and Spirit." For the proof of which he quotes John viii. 32. and chap. xv. 3.

Reply, That the whole body was to go into the water, according to John's baptism, is granted; but that this is the gospel baptism, or Christ's baptism, is denied by us. It is the inward Jew that is to be washed in the gospel state, and it is inward water, spiritual water, that he is to be washed with. I pray consider that scripture seriously, (and the Lord give you the true understanding thereof) Zech. xiii. 1. Doth not that scripture speak of the gospel state? What fountain is it that is opened in the gospel state? Is it an outward fountain of outward waters, which is opened for sin and for uncleanness, to wash it away? The Lord knoweth of what nature sin is, and with what water it is to be washed away, and therefore openeth that fountain in the house of David in the gospel state, which is proper to wash it away with. What is the house of David? Who is the Jew in the gospel state? What is the tabernacle or house of David that is raised up then? What is the fountain that is opened there for sin, and for uncleanness? Can sin be washed away from any heart and conscience, but by the water of this fountain? And is not the gospel baptism with this water? Do not those that are washed with this water feel the true washing, and know it certainly, evidently, infallibly, in the demonstration of God's Spirit, to be the true baptism; not the figurative, outward washing of the body, but the real inward washing of the soul? There is the

washing of regeneration, Tit. iii. 5. which is with that which regenerates, which the water of the fountain of life and holiness doth, which God opens in the heart, and washeth the soul with, and causeth the soul to wash in; but the outward water, which washeth the outward body, hath no such nature or virtue in it, nor ever was appointed by God to produce any such effect. That the soul is sanctified by the Word and Spirit, is granted: but that the soul is not sanctified by the Word and Spirit, unless the body is washed with outward water, that is denied; and the scriptures afore mentioned by him, of John viii. 32. and chap. xv. 3. do not at all prove any such thing. Now, the gospel obedience is to Christ's baptism, not to John's baptism. And the soul that is subject to Christ's baptism, doth not live in disobedience, for not taking up John's baptism; which God doth not allow him to do; but in the gospel state, every one is to hear the Son, the Shepherd of the soul, and follow him the substance, and not Moses's circumcision or John's baptism.

Query 3. What is washed away by the gospel baptism? Is it the filth of the outward body or flesh? Or the filth of the soul? And with what water is the filth of the soul to be washed away?

Ans. "Sin is washed away by the gospel baptism;" for the proof whereof he quotes. Acts xxii. 16. Rom. vi. 17, 18.

Reply, Thus far we agree, that sin is washed away by the gospel baptism; but what that baptism is which washeth away sin, herein we greatly differ. He affirmeth it to be outward water, and the washing of the outward man therewith. I affirm it to be inward water, from the inward, holy fountain which God opens in the house of David, whereby the soul and conscience is washed from sin, and uncleanness. That place of Acts xxii. 16. speaks of Paul's being baptized, and washing away his sins; but doth not say, that outward washing the body with outward water is the washing away of sins; but bids him wash away his sins, calling on the name of the Lord. And thus the washing away of sins is at this day experienced. The Lord manifests sin,

turns the mind against it, and causeth a cry to the Lord, and then the Lord opens the fountain, causeth the pure water to flow, which the soul is washed with; and so far as it is washed therewith, it is clean in the sight of God, and hath the inward sense of its cleanness from the Lord. Yet that there was a figurative washing away of sins by John's baptism, I do not deny; for it was unto repentance, and they thereby professed repentance, and were to "bring forth fruits meet for repentance." Mat. iii. 8. Nor doth that other place (Rom. vi. 17, 18.) prove, that washing the body with outward water washeth away sin, or maketh free from sin; but that which makes free from sin, is the power, virtue, and life of truth felt in the heart, washing and cleansing it. It is receiving the truth in the love of it, and being moulded into the nature of it, believing it in the evidence and demonstration of God's Spirit, and obeying it in the obedience of the new nature, mind, and Spirit. And the answer of a good conscience comes from the inward baptism, from the washing which the apostle calls ἀντίτυπον, the anti-type, 1 Pet. iii. 21. which baptism is not the washing away the filth of the flesh or body; but an inward baptism, which so washeth inwardly, that the answer of a good conscience is presently felt, in the sight and presence of God. And then the soul knows what water it was washed with, which was able to produce, and did produce this effect.

He saith, "And thus it appears; First it takes off disobedience."

Reply, What is it takes off disobedience? The truth as it is in Jesus, the life and power of truth, felt and working in the heart, destroys the disobedient nature, and takes away the disobedience thereof; but outward washing of the body doth not, though men may apprehend there is an outward command for it, and judge they do it in obedience to that outward command. But obedience is from true understanding of the mind and will of God, and from that holy light of his Spirit wherein the holy understanding is given. And in this obedience the Lord's justification is witnessed; which is not witnessed in the other; I mean in

that which men call obedience to that which they account a literal command, according to their conceivings and apprehensions.

"Secondly, As it leads persons unto Christ;" for which he quotes Rom. vi. 2, 3. Gal. iii. 27.

Reply, That which leads unto Christ, and into the truth as it is in him, the children of the new covenant know, who are drawn by the Father, and are taught and learn of him to come to the Son. John vi. 44, 45. And how can we give that honor to John's baptism, or outward washing the body, which belongs to the Father, and his powerful Spirit? To be baptized into Christ is a great thing. To be buried with Christ by baptism into death is a precious state, and effected by the inward work of the Spirit in the heart, working against sin, working the mind out of sin, into the nature, Spirit, and life of Christ. And the being baptized into Christ is the real putting on Christ. It is the effect of knowing the truth as it is in Jesus, which causeth the putting off of the old man, and the renewing in the Spirit of the mind, and putting on the new. Eph. iv. 22, 23, 24. But John's baptism, or the washing the body with outward water, doth none of these things, but is only a type or representation of what is done in and by the inward baptism.

He adds further, "And so the soul receives Christ in his prophetical and priestly office; so by Christ we are delivered from all filthiness of flesh and spirit, that we may perfect holiness in the fear of God."

Reply, The kingdom of Christ is spiritual, the kingdom of Christ is within, and he that would truly know him as he is King, Prophet, and Priest, must hear his knocks, know his voice, open to him, and let him in, and then he will manifest himself there, and the soul shall know what he is, even his King, Priest, and Prophet, and feel him exercising all these holy offices, in the authority and power of his Father, in the heart. This is precious knowledge indeed. Yea, he shall know him with his fan in his hand, thoroughly purging his floor from all unbelief, from all disobedience, from all chaffiness and earthliness; yea, from all filthiness

of flesh and spirit; for his fan turns against them all, and his Spirit of judgment and burning flames inwardly against them all; and as they are consumed and burnt up, the pure fear of the Lord is increased in the heart, wherein holiness is begun, and at length perfected, by the thorough circumcision and baptism of the Spirit. But the Corinthians were not cleansed from all filthiness of the flesh and spirit by water-baptism, but were afterwards exhorted by Paul to do it.

Query 4. What water is it that the inward Israel shall be sprinkled with, that they may be clean? Is it not inward water, spiritual water? And can any be clean or baptized in the sight of God, that are not baptized with this water, wherewith God sprinkleth and washeth his inward and spiritual Israel?

Ans. "Baptism is not sprinkling, nor so rendered by the Spirit, but baptize; baptize is to dip or put into the water."

Reply, When God sprinkleth his inward Israel, with the water which he hath promised to sprinkle with, he doth sufficiently cleanse them; for whom the Lord sprinkleth with this water, they are cleansed thereby. Ezek. xxxvi. 25. And this relates to the gospel state; for a new heart is immediately promised, ver. 26. which is the promise of the gospel covenant. And the blood of sprinkling in the new covenant doth sufficiently wash and cleanse, Heb. xii. 24. Rev. i. 5. sprinkling and dipping are but figures; but they are both comprehended in the substance, which we should wait inwardly to feel and experience. The water which Christ speaks of, John iii. 5. (which place he quotes) is not outward, but of the same nature with the Spirit, whereof the soul is washed and born again, and riseth up in the new life with Christ.

He saith, "The inward fits for the outward."

Reply, It is true, John's baptism did require inward qualifications (in which respect it went beyond circumcision), and so, where those qualifications were found, who could forbid water? But Christ's baptism, the baptism with Spirit and fire to purify the mind, and burn up the dross, is of a higher ministration, and a far more glorious baptism

[illegible]

[illegible]

[illegible]

[illegible] experience it [illegible]. For the word [illegible] quick and powerful, [illegible] inwardly [illegible] and spirit, (oh, this is a [illegible] wherever it is felt!) and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. And this word came to the prophets, and did flow through the prophets, and God's judgments by this word were as a light that went forth. This word is the word of life, and the life is manifested in it, as the apostles knew in their day, 1 John i. 2. and as God's gathered ones know in this day.

But let him take heed, lest he put the letter, or outward descriptions of heavenly things, for the word; for the kingdom or gospel state stands not in such kind of words, but in power, 1 Cor. iv. 20. and the apostles were made able ministers of the New Testament, not of the letter, but of the Spirit; for the letter killeth, but the Spirit ministereth life, 2 Cor. iii. 6. So we distinguish the word of life (the quick, piercing word that giveth life), from the words which came from it, Acts v. 20. which words are also living, as

they come from the life, and are livingly spoken to the heart by him, who is the life; otherwise, in the mouth, understanding, or comprehension of him who is not living (nor in a true sense and understanding of them), they are not life. So men should not strive to comprehend things with that outward understanding, which can never attain thereto, but wait to receive the understanding from God, whereby they may know him that is true, and his gospel ordinance, and the holy laws of his kingdom, and be found in the obedience thereof to him in the Spirit.

Now, granting the gospel circumcision to be inward and spiritual, how can he make the gospel baptism to be of a nature inferior to it, even outward and carnal; viz., a washing with the elementary water of this creation, and not with the inwardly sanctifying and cleansing water of life, which God sprinkleth upon his spiritual Israel, and also plunges their souls into? And consider seriously, whether the apostle, speaking of both circumcision and baptism, Col. ii. 11, 12. did intend either of them as to the outward, and not rather both of them as to the inward, wherein the true, inward, spiritual circumcising, and also the true, inward baptizing, is witnessed, and both without hands; for neither circumcision nor uncircumcision avails (no more doth outward washing the body, or not washing it avail), but a new creature; the putting off the body of the sins of the flesh by the circumcision and baptism of Christ, this avails, and is of great esteem with God.

Query 6. What is the one baptism of the spiritual Israel, without which, there is no salvation? Can there be any salvation without the inward washing of the soul? May there not be salvation without the outward washing of the body?

Ans. "That which Christ Jesus commanded; for there is but one baptism commanded, and that leads us to Christ and God."

Reply, Was not John's baptism commanded, which was an outward washing? And is not the inward washing commanded also? Was not Israel commanded to circumcise

their hearts, and was not that an inward circumcision? And were they not also commanded to wash their hearts from wickedness, and was not that an inward washing or baptism? How could they do either of these? Why, did not Moses direct them to the word nigh in their mouth and heart, whereby both these might be done? And can either of these be done in any heart, but by the operation of this word of life inwardly in the heart? We know, *There is no other name under heaven*, nor way *to be saved, but Christ*, the word of life, and light of men. But they that are saved by him, must know him as a living stone within, and come from all else in their hearts to him (as to a precious foundation-stone of life), and be new-created by him, circumcised and baptized into him, and so walk in him, the new and living way, and serve God his Father, in the newness of the Spirit, and not in the oldness of the letter; which happy are they that understand what it is, and are found in this obedience to the Lord, and in thus worshipping him in his Spirit and truth, which is the gospel service and worship. For men may easily mistake about the letter; but the new birth doth not mistake concerning the Spirit, nor the true sheep concerning the voice of Christ.

Query 7. How are men buried with Christ by baptism into death? Is it not an inward, spiritual death, that men are thus buried with Christ into? And is it not effected by an inward, spiritual baptism?

Ans. "By water-baptism; for Christ was buried, so are we. Christ was buried by baptism in the water, so are we."

Reply, Christ was outwardly circumcised; so are we also circumcised; not outwardly, as Christ was. Christ was not circumcised to effect any thing upon him (for he needed it not), but for our sakes. And he was baptized for our sakes also, that we also might be circumcised, and baptized with the circumcision and baptism which we need, which is the circumcising and baptizing of our souls, and not the circumcising or washing of our bodies.

He adds, "Christ did it to fulfil all righteousness; we to fulfil the righteous law and will of God, we thereby enter-

ing into covenant with God, whereby we set to his seal [I suppose he means, our seal], that he is true."

Reply, It remains yet to be proved, that baptizing with water is God's law and will in the gospel state. I am sure there are those that are taught otherwise by him that teacheth all his children, from the least to the greatest, in the new covenant. And the new covenant is an inward covenant; which they that hear God's voice therein, and have his law written in their hearts, and obey it, are led by him more and more into. Now, the new covenant is not made with every thirsty one after the living waters, but only such as come to Christ in the drawings and teachings of his Father; and when they are come to Christ, incline their ears, and hearken diligently to him, Isa. lv. 1, 2, 3. such assuredly know and enjoy the sure mercies of David, having God to be their Shepherd to spread their table for them; and they eat that which is good, and are satisfied with the fat things of his house, and so can set to their seal that God is true and faithful, who hath not only promised such things, but is daily fulfilling and making them good in and to their souls.

Query 8. What is that baptism, from whence there certainly and constantly ariseth the answer of a good conscience towards God? Doth not this always arise from the inward baptism, from the washing away of that which defileth the conscience? Is not then the conscience thereby made good and holy in the sight of God? And doth it not then answer the holy will, law, and Spirit, of the holy and good God?

Ans. "The baptism of water; being that which Christ commanded."

Reply, Water-baptism, or outward washing of the body, cannot make the conscience good; for a man may do that upon a mistake, through error of judgment, and go unchanged into it, and come unchanged out of it. But the inward circumcision and inward baptism, doth really cut off and wash away the sin and filth of the conscience, and so make it good; and then the good conscience doth an-

swer to God, in what he teacheth and requireth. But that water-baptism was commanded by Christ, is still denied on our part, and unproved on his.

He saith, "A clear conscience ariseth from a true conformity to the law of God."

Reply, This is very true. But what is the law of God in the new covenant, but what he writes in the heart? God is the teacher of his people in the new covenant, and what he teacheth and requireth of them by his Spirit, is their law. Christ is their law-giver, and he gives forth his law of life, from his Spirit of life, to those that wait for it. Isa. xlii. 2. And he likewise opens the Scriptures, and shows what God taught and required of former ages, and of this present age. He shows what the shadows of the law were, and what the ministration of the prophets and John was, and what the ministration of the Son is; who is faithful in all his house to every one there, as a Son, to give the law of the Spirit of life to them; even as Moses, the servant, was to give the outward law to those of his house. So that it is not sufficient to read a scripture, or scriptures, and say this was commanded, and this was practised of old; but to wait to know how it was commanded, and how practised, and of what nature it was, whether of the everlasting nature of the kingdom, which is to remain; or of an outward, elementary nature, which might be shaken and pass away. For it was the will of God, that all such things should be shaken and pass away, that the kingdom itself alone, which cannot be shaken, might remain. Heb. xii. 27.

Conclusion. Oh that people knew and experienced the baptism which is the substance, and then they would not idolize that baptism, or outward washing, which in its nature can be no more than a sign, signification, or representation of that which is the substance!

Ans. "Our baptism, which is the gospel baptism, being baptized into Christ, is that which brings us to the substance, Christ Jesus our Lord, the substance of all things. So that signs or significations are nothing to us, but Christ is all to our souls."

Reply, That water-baptism is the gospel baptism, can never be proved by you, it being neither the nature of the gospel, nor commanded by Christ, the law-giver in the gospel. And that this washing with outward water is the baptizing into Christ, is a very low and dark apprehension, far from truth, and the right understanding of the Scriptures, and the experience of those who are baptized with Christ's baptism. And that which brings to Christ, is the Father, by his drawings; not outward baptizing, or washing the outward man with outward water; that is but a bodily exercise, and bodily exercises profit little, so far are they from bringing to Christ, the substance. And as for what he saith concerning signs and significations; oh that it were so indeed, that they were nothing to you, but Christ all to your souls! For if it were so indeed, could ye thus cry up a figure or shadow of the gospel baptism, and be so ignorant of the substance? Do the Jews know the inward circumcision? Or do ye know the inward baptism, any more than the Jews knew the inward circumcision? Read that scripture, Rom. ii. 28, 29. and the Lord apply it home to your souls; "He is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh; but he is a Jew which is one inwardly, and circumcision is that of the heart in the Spirit, and not in the letter, whose praise is not of men, but of God." Now, may not the Spirit of God say in these our days (yea, of a truth the Spirit of our God doth say so, and many have heard his voice so speaking), He is not a Christian which is one outwardly, neither is that gospel baptism, which is outward on the flesh; but he is a Christian which is one inwardly, and the gospel baptism is that of the heart in the Spirit, not in the letter, whose praise is not of men, but of God. The Jews praised the outwardly circumcised, and ye praise the outwardly baptized; but God praised the inwardly circumcised and washed. So that their justification and praise is of him, and they matter not the justification or praise of man.

He adds further, "Neither do we these things but to obey

him and follow his footsteps that he went before us in, and so he is our leader and commander."

Reply, Every practice of his he doth not lead or command his disciples to follow him in. He was circumcised outwardly; are we to take it up because it was his footstep? No more are we to take up the outward washing, because it was his footstep. But we are to take up that circumcision which cutteth off that which is evil from us, and crucifieth to the world; and we are also to take up that baptism which inwardly baptizeth and effectually cleanseth from sin. Oh, how plain are these things where the eye is single, and the mind not blinded or prejudiced with its own conceivings and misapprehensions!

He adds yet, "So that we are not idolizing any thing, but following Christ in the way he went before us in."

Reply, I wish from my heart ye were not idolizing John's baptism, or water-baptism, by setting it in the place of Christ's baptism, and attributing that to it which belongs to Christ's baptism, and not to it. To affirm that water-baptism is the law of the Spirit of life in Christ, and that stooping to it is stooping to the law of the Spirit of life in Christ, and that the soul cannot be sanctified without going into the outward water; for till then it is in disobedience, and charged as a transgressor; and the inward man cannot be washed while living in disobedience, and that sin is washed away by this outward water-baptism and that this takes off disobedience, and so is the answer of a good conscience in obedience to God, and that it leads persons into Christ, with more of this nature; what is this but the idolizing of an outward, elementary creature and creaturely action, and an undervaluing of that water and blood which alone can do this? Now to term this idolizing is no reflecting on Christ; but on men's error of judgment, and their erroneous practices which ensue thereupon; much less is it blasphemy, although Christ himself was accounted a blasphemer for testifying the truth, by the professors of that age; and such a judgment may his followers meet with now, from the professors of this age.

He saith further, "I know that the pretence of all this is the baptism of the Spirit."

Reply, He is greatly mistaken. It is not a *pretence*, but a feeling of the baptism of the Spirit, by the water of the fountain of life which God opens in the heart, and the being born of this water and of the Spirit. By this means we came to know the baptism which saves, and the Spirit's washing and regenerating us therewith; and if we should give the honor of this baptism to the washing of the body with outward water, we should sin against the Lord, and be unfaithful in the testimony he hath given us to bear.

He saith, "Take notice that the baptism of the Spirit is a promise, not a duty."

Reply, That it is a *promise* is granted; but it is also a *duty* to receive the promise, and to give up to be baptized by him. Now, to open this a little; for I write in love and tender good-will, and in that which opens my heart. The Spirit of the Lord did strive with the old world. What did he strive for? Did he not strive to reclaim them from sin? To circumcise them? To wash them? God gave his good Spirit to the Jews to instruct them. To what end to instruct them, but that they might circumcise the foreskin of their hearts, and be no more stiff-necked; and that they might be inwardly washed in heart from their wickedness, and their vain thoughts might no longer lodge within them. So that the inward circumcision and the inward baptism of the soul and conscience (from whence is the answer of a good conscience) was before either the outward circumcision or outward baptism, and is the substance, whereof the other were but figures. The Spirit was not only promised in the time of the gospel, but was also promised in the time of the law (though more abundantly promised to be poured forth in the gospel days). Prov. i. 23. Now, what doth it do when poured forth? Doth it not enlighten, quicken, lead, touch, wash, or sanctify, purge out the old leaven, and leaven with the new leaven of the kingdom? Here is true understanding and true experience. Oh that ye might come to witness and partake of it! Do

ye desire to obey? Oh that ye were taught of God to know Christ, as the Father reveals him inwardly, and to deny and put off all that is contrary unto him, that ye may be baptized into him, and be found in him, filled and clothed with his righteous Spirit, life, and nature! in which righteous Spirit, life, and nature, the true circumcision and the true baptism is witnessed.

He saith, "The promise of the Spirit, John calls the baptism of the Spirit." Mat. iii. 11.

Reply, Though the Spirit, when poured out according to the promise of the Father, did baptize several ways; yet that is not it which John there calls the baptism of the Spirit; but the baptism of the Spirit is the inward purging away of sin and filth, by the Spirit and its fire, or by the Spirit of judgment and burning; which those that were baptized by John were afterwards to expect and wait for, that with his fan their floor might be purged, their chaff burnt up, and the wheat gathered into the garner, ver. 12.

He saith again, "Take notice, that the being baptized with the Spirit, or having the Spirit, does not excuse us of our being baptized in water, but rather fits us for it."

Reply, If baptism with water were a command of Christ, being baptized with the Spirit, or having the Spirit, would not excuse from it. But if baptizing with the Spirit be the gospel baptism, and that which was figured out or represented by John's baptism, then we are not to turn back from the substance to the figure, or from Christ's command to his disciples, to God's command by John to his disciples.

He quotes Acts viii. 29. compared with ver. 38, 39. "Where" saith he, "we may see, that the Spirit was in the work of the administration of water-baptism, as it leads men to the truth of the gospel, and therefore it is that the apostle saith, 'that by one Spirit we are baptized into one body.'" 1 Cor. xii. 13.

Reply, God, from whom the law was, and the prophets, and John's preaching and baptism, did work in them all by his Spirit; and John's ministration being the highest, God might please to work most therein. But that this is Christ's

baptism, commanded by him in the gospel, or the water thereof, the water wherewith Christ washeth the soul, or the water of regeneration whereby God regenerates, that we cannot but deny, being taught of God, and having experience of the contrary. Yea, it is manifestly but a shadow of Christ's baptism, and not the baptism itself; not the baptism of his Spirit and fire, wherewith alone the soul can be inwardly purged. Mat. iii. 11. compared with Isa. iv. 4.

But that water-baptism leads men into the truth of the gospel, is his great mistake. He had said but a few lines before, "that it is the office and work of the Spirit of God to lead us into all truths of the gospel;" let him stick to that, and wait to experience that, and not attribute that to a dead thing, which belongs to the living Spirit.

And whereas he interpreteth that scripture, 1 Cor. xii. 13. of outward visible baptism with outward water, that is a very manifest misapprehension (I wish he did not so misunderstand and misinterpret scriptures, for want of the right key which opens them). For all that are baptized with outward water (whether Jews or Gentiles, bond or free), are not baptized into one body; but all that are inwardly baptized by the one Spirit, are baptized into the one body, whereof Christ is head, and they all drink into one Spirit; in which Spirit they all have life to act in the body, and have a living sense of their place and service in the body, which they who only are baptized with water have not.

Thus far in way of Reply to his Answers to those Queries, which did flow from me, as life and the love of God sprang up in me, without any premeditation at all; which retain their truth, evidence, and strength, notwithstanding all that he hath said to invalidate or weaken them. Now, follow his Queries returned to consideration, which it is on my heart to return an Answer to, in the nakedness and plainness of truth, as the Lord hath pleased to open and give me the knowledge and experience of the things queried of.

Query 1. "Whether the baptism of the Spirit be not a promise, and the work of God to give it to his creatures,

and the baptism of afflictions an imputation of wicked men; and but one baptism commanded by Christ as a duty to submit unto; if not water-baptism, what is it then?"

Ans. The baptism Christ commands his disciples to submit to, is his own baptism, the baptism of his Spirit. The true disciples of Christ are inward Jews and inward Christians, and they are to submit to the inward circumcision and baptism of Christ their Lord. They are to be washed inwardly with the water of that fountain, which God opens to the house of David, and to the inhabitants of Jerusalem for sin and for uncleanness. Zech. xiii. 1. Doth God set this open for the inward and spiritual Jews or Christians? And is it not their duty to be washed or baptized inwardly with it? They are to be baptized with the Holy Ghost and with fire. Mat. iii. 11. Every disciple ought to wait for, receive, and experience this baptism. They are to be washed with the Spirit of judgment and burning, and to have their corrupt blood purged away thereby. Isa. iv. 4. They are inwardly to be baptized into the name of the Father, Son, and Spirit, that they may inwardly rise up in the newness of the life, and of that living name. Mat. xxviii. 19. They are to be baptized into the one body, which is the spiritual body; and by spiritual baptism is the soul baptized into it (and not by that which is carnal), and so to come to Mount Zion, and the heavenly Jerusalem, and enter into it; which the uncircumcised and unclean cannot enter into, but they alone that know the truth as it is in Jesus, and keep it. Heb. xii. 22. Isa. lii. 1. and chap. xxvi. 2.

Query 2. "If but one baptism commanded, and men cannot baptize one another with the Spirit, and it is sinful to afflict one another, what baptism is this one baptism?"

Ans. God made his apostles (and makes those whom he makes ministers in the gospel) able ministers of the New Testament, not of the letter, but of the Spirit. And if the Lord make them able ministers in his Spirit, what should hinder them from ministering the spiritual baptism? The same Spirit that teacheth through them, is it not able to baptize through them? "Who is sufficient for these things?"

saith the apostle, 2 Cor. ii. 16. Were they sufficient to teach, but as God taught through them? And are they not sufficient to baptize, as God baptizeth through them? How often have we found our souls taught and baptized by the water of life flowing from the spring of life through the holy ministry, which God hath mercifully raised up, and maketh use of, in these our days?

Query 3. "Whether it be not the work of God on the inner man, that brings the outward man to be baptized, and obey the commands of God?"

Ans. It was the work of God on the inner man, when John's baptism was commanded by God, to bring men to John's baptism; and it is the work of God's Spirit in the heart, which brings men to discern and subject to Christ's baptism; for the baptism of Christ is not discerned by man's wisdom, or by the reasoning mind, but by the sense of life in the heart.

Query 4. "Whether men can be truly sanctified by faith and the Spirit, that are disobedient to God, and live so?"

Ans. No, they cannot. But true obedience requires true light and true understanding; for all are not obedient who judge themselves so, but those whom God judgeth so. The inward Jew is obedient to the inward baptism, which Christ hath appointed, and dareth not set up John's outward in its place.

Query 5. "Whether the Spirit of God doth not distinguish between sprinkling of the Spirit, and baptism?"

Ans. They are both figurative expressions; but they tend to, and end in, one and the same thing in substance, which is inward cleansing. "Sprinkling clean water upon the soul doth cleanse it." Ezek. xxxvi. 25. And dipping into, or being overwhelmed with, the water of life, in the pourings out of the Spirit upon the soul, doth cleanse also. For there is a river, the streams whereof do not only refresh, but also cleanse and carry away sin and filth from the soul, as with a flood.

I pray consider that place, Isa. xliv. 3, 4, 5. When God, from the fountain of life, pours out water and floods upon

him that is athirst, do not these floods and water wash him and nourish him also? Do not they wash away that which hinders his springing up and growth in the truth? And is not he hereby baptized into the name of the Lord? God is the God of Jacob, the Holy One of Israel. And doth not one that is washed, feeling that carried away by the floods and overflowings of the Spirit, inwardly feel, and presently say in his heart, "I am the Lord's. And another surname himself by the name of Israel"? Now, I am one of the seed of Jacob indeed, and of God's Israel, and that name belongs to me. I am inwardly washed from my former wicked and deceitful heart: that is gone, and a new heart and spirit of God's creating and forming is witnessed by me, and God's Spirit testifies in me, and to me, "That I am an Israelite indeed, in whom is no guile."

Query 6. "Whether the circumcising knife be not the word of God, and the soul obeying of it be not a sign the knife hath entered, and taken place on the soul of man?"

Ans. It is true; the word of God, the quick, powerful, piercing word of life, the word which lives and abides for ever, and is a commandment of life in the heart, (Deut. xxx. 11, to 15. which is the commandment, law, or word of the new covenant, chap. xxix. 1. which is the word of faith, which the apostles preached, Rom. x. 8.) this word of God is the circumcising knife, and the soul obeying of it cannot but be circumcised by it.

But I am jealous with a godly jealousy, lest he mistake and call somewhat else the word, and reckon his obedience to what he apprehends from the letter, to be obedience to the word; and if so he greatly deceives his own soul. And I have good reason thus to be jealous concerning him, because I find him, in his answer to my first query, terming water-baptism the "Law of the Spirit of life in Christ;" which cannot but be strange language to all that know the nature, virtue, life, and power of the law of the Spirit of life in Christ Jesus.

Query 7. "Whether baptism doth not lead men into Christ, as obedience to the mind of God in Noah's time led

him into the ark, that we may be saved by Christ, as Noah was by the ark?"

Ans. It is the Father, by his drawings, that leads men to Christ, and Christ by his Spirit baptizeth them into himself. He conforms those to himself that come to him, both in his death and resurrection, by the Spirit and power of the Father.

Now, it is this baptism, or the inward washing, which removeth that which destroys; and the soul that is subject to the ministration of Christ's Spirit, and gives up to be washed by him, is washed and made clean, and comes into the number of the saved; for feeling the power which saves, and experiencing the virtue and operation of it, he must needs be saved thereby.

Nor was it obedience in Noah's time which led him into the ark, but God's voice or special command to him, which he received in the faith, ("By faith he prepared the ark." Heb. xi. 7.) which faith produced obedience; so that it is faith in the mighty power of God which saves; which power works mightily in them that truly believe, mightily circumcising, mightily baptizing, mightily burying with Christ, burying the soul into his death, and raising it up again in the newness of his life. So that here is a real inward work of faith, a real inward appearing and working of the power, and a real obedience to, and a going along with, the power in its work, in the holy fear and trembling; and so the soul works out its salvation, by the power which works in it "both to will and to do according to God's good pleasure." Phil. ii. 12, 13. Eph. i. 19, 20.

Query 8. "Whether Christ was not buried in the water in baptism? We then being baptized, are we not buried with Christ by baptism?"

Ans. Christ was circumcised with Moses' circumcision, and was also baptized with John's baptism, which was a dipping into, or burying in, the water; yet notwithstanding this, he hath his own spiritual circumcision and spiritual baptism, to be administered in the gospel dispensation unto his. And as all Moses' disciples were to be circumcised

with his circumcision, and all John's disciples to be baptized with his baptism unto repentance, so all Christ's disciples are to be inwardly circumcised and baptized with his inward circumcision and baptism, which is the substance of both the other figures.

Now, those only that are thus circumcised, are circumcised by Christ, and those only that are thus baptized, are buried with him by baptism into his death; which must be, before they can truly know a rising with him in his life. May not a man or woman easily, from an apprehension in their understanding, go into the outward water, and rise up again out of the water, and yet not know what it is to die with Christ, or rise with Christ? But he that knoweth the inward baptism witnesseth and experienceth these things, being made a partaker with Christ, both in his death and resurrection.

Query 9. "Whether obedience to the law of God doth not give a soul a good conscience in the sight of God, and disobedience make the conscience guilty? And whether ever the soul can be clear of sin, while living in disobedience to the law of God?"

Ans. It is God's sprinkling the soul, whether with the water of his holy fountain, or with the blood of the covenant, and his washing them therewith, which makes the conscience good. Ezek. xxxvi. 25. Zec. xiii. 1. Heb. xii. 22. (Let it be considered seriously, whether outward water, or inward, be intended in that place. Heb. xii. 22. And when David said, he washed his hands in innocency, Psa. xxvi. 6. whether he did it with outward water.) This water, this blood, this sprinkling, this washing, is received in obedience, and not in disobedience. But what obedience is it received in? Is it received in obedience to Moses' circumcision or John's baptism? or in obedience to Christ's circumcision and baptism? And let him, and all of his persuasion, seriously weigh, whether ever the soul can be clear of sin, while living in ignorance of, or disobedience to, Christ's circumcision and baptism, whereby alone sin can

be cut off from the heart, and washed away from the conscience.

Query 10. "Whether to obey God be not the way to meet with God, and to be baptized of God?"

Ans. "Obedience is better than sacrifice, and to hearken, than the fat of rams." And to obey Christ's Spirit in the gospel dispensation, being inwardly circumcised and washed by him, is far better than to be circumcised with Moses' circumcision, or baptized with John's baptism. The day is dawned, and the shadows are fled away, and the obedience is not now to the shadowy ordinances of Moses, or John the Baptist, but to the light of the day, which shines in the hearts of the children of the new covenant. And they only have the true knowledge of Christ, and the true obedience, who know the shinings of this light, and walk with God in the shinings thereof. 2 Cor. iv. 6. 1 John i. 7.

Query 11. "Whether men can idolize God's ordinances, in keeping, doing, loving, and living up to them?"

Ans. They that set up Moses' circumcision or John's baptism for Christ's (which are not outward, as Moses' and John's, but inward and spiritual), they idolize them, and are found guilty of so doing, in the sight of him who judgeth righteously. Is it not idolizing the shadow or figure, to set it up in the place of the substance?

Query 12. "Whether men's calling the keeping, doing, loving, and pleading for God's ordinances, idolatry, be not some of those hard speeches Jude speaks of, Jude 15.?"

Ans. He still all along takes the thing in question for granted. We grant that Moses' circumcision was God's ordinance, and that John's baptism was God's ordinance; but that either of these is a gospel ordinance, that Moses' circumcision is the circumcision of Christ, or John's water-baptism is the baptism of Christ,—that we conscientiously and groundedly deny; God's Spirit in the Scriptures putting a difference between them; as particularly, between John's baptism and Christ's. Mat. iii. 11. So that as he greatly mistakes the thing, so (through his mistake) he lamentably wrests and misapplies that scripture, Jude 15. And

let him seriously consider, whether that scripture may not justly be applied to them, and whether they can possibly avoid the lash of it, without repentance, who deny and revile the inward appearance of Christ, by the light of his Spirit, in the hearts of his, in this our day, and deny his inward circumcision and baptism to be the gospel ordinance of our Lord Jesus Christ, setting up John's water-baptism in the stead thereof.

The last Query, "Whether it be not invading, and laboring to make void God's law and commands, when men so slight, contemn, despise, write, and do all they can to keep people from closing in with them, and make them afraid of them by their writing and preaching, as some do?"

Ans. This Query implies a very deep, wrong charge against the children and servants of God, for their obedience to God's Spirit. Oh, how will he answer this to God! Because we own Christ's baptism, with the Holy Ghost and fire, and into the name of the Father, Son, and Spirit, with the water of the fountain which God opens for sin, and for uncleanness, and give testimony thereto in the requirings of God's Spirit, having learned it of him, and experienced it from him, and having a necessity upon us in his name and authority (many times) to testify, that this is the gospel baptism of Christ our Lord, and that John's water-baptism is not the gospel baptism, but only a figure, representation, or shadow thereof; therefore this man chargeth us with *invading, and laboring to make void God's law and commands, with slighting, contemning, despising, &c.* Are not these hard words, and a very unjust accusation against God's chosen messengers and servants, and any whom he pleaseth to make use of in this testimony? But the truth is, these hard words are not so much against us as against Him that sends us with this testimony, and is no less than a fighting against Him who will be too hard for you all, and will gather people more and more from the outward water-baptism of John, to the inward baptism by His Holy Spirit and fire, which happy are they that know and are baptized with.

He saith at the close, "I have no end in this, but God's glory."

Ans. But he greatly mistakes the way to glorify God; for to set up the shadow of a thing, instead of the thing itself, is not the way to glorify Christ, or the gospel dispensation. For Christ is the Son, who doth not come forth with Moses' circumcision, or John's baptism (who were both servants), but with the Spirit and power of his Father, wherewith he circumciseth and baptizeth inwardly and spiritually. And to set up that which is outward in the stead of this is both to dishonor the Father and the Son.

THE CONCLUSION.

Now, for a close, I shall open a little of the mystery of Christ, and of his enlightening, quickening, circumcising, and baptizing, from some scriptures, as the Lord hath pleased to open them in me, and to me, and give me the inward sense and experience of them.

John i. 1. and 3. "The Word was in the beginning, which created all things;" and this Word is also the beginning of the creation of God in the heart. "In this Word was life, and the life was the light of men; and this light, which is life in the Word, shines in men's darkness," which enlighteneth them that believe in it, and the life thereof quickeneth and giveth life to them that hear its voice, and believe in it; and both the light and life, or the Word by its light and life, circumciseth and baptizeth. Doth not the pure light cut off, chase away, wash away darkness (wherein all sin and uncleanness is comprehended) from the heart? Doth not the pure Word of life, received in the faith, purify the heart?

Quest. But where is this Word? or how shall a man come at this Word, or hear its voice or commandment, in the obe-

dience whereof he is enlightened, quickened, circumcised, and baptized?

Ans. It is not far off; "It is nigh thee, saith Moses, thou needest not go up to heaven for it, or down to the deep," &c. For God, in his love to man, hath placed it nigher, even in man's mouth and heart, that he might hear it and do it. Deut. xxx. and Rom. x. And he that inclines his ear to this Word, hears and obeys it, lives. And as it is the Word of the new covenant (in which is the light and life of the new covenant), so it brings him into the new covenant, or makes an everlasting covenant with him, even the sure mercies of David. Isa. lv. 3.

Another scripture is, 1 John i. 1. where he speaks of the same Word, of the same life, of the same light, wherewith men are enlightened, and wherein they are to walk. ver. 7. That which is declared of, that which is to be testified of by the gospel ministers, is the Word, the life, the light. This is the message Christ gave his apostles to preach, "That God is light." ver. 5. What is the intent of this message, but "that men might be turned from darkness to this light." Acts xxvi. 18. And then the light enlightens them, and they soon come to feel life, and the Word from which the life comes. And so they that truly received the testimony of the light (which is the gospel message, ver. 5.), they soon come to the manifestation of the life (or of him who is the life) in their own hearts, and so into fellowship with them that are in the light, and with the Father, and his Son Jesus Christ also.

A third scripture is, 2 Cor. iv. 6. which shows the way of enlightening the mind, which is by God's causing the light of life to shine in the heart; which being believed in, gives the *knowledge of the glory of God in the face of Jesus Christ.* God is a Spirit; the knowledge of him is spiritual, given and received in the shinings of his light in the heart.

Thus we receive the beginnings of our spiritual knowledge, and thus we receive the increase thereof day by day. In his light (in the shinings of his light in our hearts) we

see light at first, and in the further shinings thereof we see more and more light.

The last place I shall mention is Mat. xiii. 31. The kingdom of God was that which Christ much preached, and here he preacheth it as a "seed sown in the heart," and that a very little one. Now, consider if this be not the Word of God in a seed, Christ in a seed, life in a seed, light in a seed, God's seed ("his seed remaineth in him," 1 John iii. 9.). Now, this seed as it grows in the heart, grows in its own life, light, nature, Spirit, power, &c., and puts all these forth in the heart in which it grows, against sin, and towards righteousness. Yea, the judgment of God is revealed in the spiritual light, life, and power of this Word against sin, and for righteousness; and God's Zion, God's inward, spiritual Zion (or his people and children) is redeemed by the judgment and righteousness which is revealed from and in this Word in the heart. And this Word is so powerful against sin, that it doth not only cut it off, and wash it away from the mind and conscience, and so make them clean, but it also keeps the mind, in which it remains, as it is regarded and hearkened to, from joining to sin any more; and if sin cannot be joined to, it can neither be conceived nor brought forth. 1 John iii. 9. James iii. 15.

Obj. But by this doctrine or experience, as thou callest it, Christ in his outward appearance, his sacrifice and blood, as also the Scriptures, with the exhortations and commands thereof, are all laid waste, and made void, and of no use or effect, all being attributed to this Word, life, and light within.

Ans. No, in nowise. This Word within, with the life and light thereof, doth not make void any former appearance or ministration of God, but rather establishes them, by owning them in their proper place, use, and service. For he that truly owns this Word, light, life, Spirit, power, &c. in his own heart, must also own it in the hearts of others, in Moses, in the prophets, in John, and in its fulness in Christ in the flesh; and the virtue of all it did in Christ, and by Christ in the flesh, towards the salvation of man-

kind, which his obedience, and the shedding of his blood, was by the Father made absolutely requisite unto. And the Scriptures, the instructions, reproofs, exhortations, commands thereof, &c. in the hand of the Spirit, are very useful to this day; and the shinings of Christ, and the quickenings of his life, are felt in them, when the Lord manageth them unto the soul for good. Yea, the words which Christ spoke in the days of his flesh, are spirit and life to this day, when he speaks them in the heart. But they are not life, as men apprehend, understand, or speak them of themselves, but rather death, as so made use of.

And those that thus only learn the words, or practise the words, they do not learn aright, or practise aright; they do not know Christ aright, they do not believe aright, or repent aright; they cannot know Christ as he is the word of life in the heart, nor hear him, nor obey him, nor be circumcised or baptized by him; but are drowned in literal apprehensions and conceptions of their own, beneath him who is the life.

Thus the Jews, in their day waited for the Messiah, and spake great things of the kingdom of the Messiah, but knew neither him nor his kingdom, when he appeared and preached it. So likewise, many now speak great things of Christ being come, and of his obedience, death, resurrection, ascension, &c., and yet know not him, his voice, his appearance in their own hearts, or in the hearts of others; but think in their obedience to what they apprehend from the Scriptures to have eternal life, whilst strangers to the living principle of truth, whereby he gives eternal life to his sheep "that hear his voice, and follow the Lamb of God whereso-ever he goes," and leads along his sheep with him. John x. 27, 28.

He that would know God and Christ to salvation, must know them in that mystery of light and life, wherein and whereby they save and deliver from the mystery of sin and death; for there is the mystery of God, the mystery of the Father, the mystery of Christ, the mystery of the gospel, the revelation of the mystery, the preaching of the mystery,

the mystery of the kingdom of God, the speaking the wisdom of God in a mystery, the riches of the glory of the mystery, the acknowledgment of the mystery, the fellowship of the mystery, and the mystery of the faith held in a pure conscience. The true ministers of Christ are stewards of the mysteries of God. They have the treasure of life in their earthen vessels, and are to give forth from that treasure to those they minister to, and bring them to the discerning and partaking of the same treasure in themselves.

Oh, consider, consider all ye professors of Christ, and of the Christian religion! There is a mysterious power that begets, a mysterious womb that conceives and brings forth, a mysterious birth that is begotten and brought forth, which hungers after the mystery, and is fed with the knowledge, life, and virtue of the mystery. That birth which is of a nature below this, or feeds on a knowledge below this, and hath a faith and hope beneath the nature of the faith and hope which God gives to his birth, is but the child or birth of the bond-woman, which is not to inherit with Isaac, the true heir; but all such kind of children of the kingdom must be cast out, with the bond-woman, their mother. Mat. viii. 22. Gal. iv. 30.

The birth of the Father's Spirit and power is only the true inward Jew or Christian, to which the promises, the kingdom, and everlasting salvation belongs; and all else are but pretenders to be what they are not; who after all the fires of their own kindling, and sparks wherewith they compass themselves about, will at last lie down in sorrow from the hand of the Lord. Oh that none might be deceived by the enemy of their soul, about matters of so great concern!

I P.

Eighteenth of 5th Month, 1679.

EPISTLES TO FRIENDS.

EPISTLE I.

To Friends in and about the Two Chalfonts.

Dear Friends,

Ye have a deep place in my heart, and my cries are to the Lord for you, that ye may live to him, and find his life springing up and abounding in you. What is it to have a distinct name, or distinct meetings from the world, unless the power of the Lord be felt in your hearts, and his presence in your assemblies? Oh that the Lord would awaken you! Oh that the Lord would quicken you! Oh that it would please the Lord to raise up a strict watch in you, against all drowsiness, and carelessness, and temptations, and snares of the enemy, that ye may travel on your journey, with your backs upon the world, and your faces towards Zion; never looking back to the fleshly nature, desires, or lusts, to entertain any thing of that any more, which ye have parted with in the demonstrations and leading of life, but still pressing on further and further, till ye come to apprehend and be possessed of that, for which ye have been apprehended by God, and drawn in some measure towards.

O my friends! There is a path of life in which ye must travel, even to the very end of it, or the crown of life is not to be received! Oh that ye might travel on! Oh that nothing might stop you! Oh that ye might every day wait for and feel the leader, and walk on with him in the simplicity, uprightness, and sense of his life, out of the reach of that wisdom, which is ever and anon forming reasonings in the heart against it, and striving to darken, and make the plain way of God intricate to the soul!

My life often reacheth to you, my soul exceedingly long-

eth after you! And in the stirrings of the same life be ye also helpful to me, crying to the Lord for me, that I may abide with him, feel his preservation, and dwell in that which he hath chosen to appear to and refresh the soul in, that I may be acceptable to him, and further helpful to you, in the season of the stirrings of his precious and powerful life in my heart. The Lord God of mercy watch over you, pruning and keeping down all the earthliness and corruption in any of you, and watering and cherishing his own plant in you all, that ye may daily witness the dying and decrease of the one, and the quickening and growth of the other, even till death be perfectly consumed and swallowed up by the growth, power, and presence of the immortal life in you, and your souls safe and happy in your God.

And so to the tender mercies and care of the Lord do I give you all up, breathing for you (as for my own soul) that ye may be perfectly the Lord's, perfectly given unto him, perfectly waiting upon him, and daily receiving into your precious vessels the precious, living testimonies of his love and acceptance, and his sweet, heavenly dews, which will exceedingly refresh and make your hearts glad, as he causeth them to descend and light upon you. So that which is of God in your hearts, every day wait to feel God breathing upon, that it may open unto him, receive strength from him, and ye in it be more and more gathered and united to the Lord, even till ye wholly become one nature, mind, and spirit with him; and then ye will see the end of your travels, and sit down in his joy, and peace, and pure rest, from all laboring after life, and all sorrows for the want and absence of it, and all fears of losing or being separated from it; being established in the power which is over all, and which preserveth all that are encompassed with it, and established in it, for ever and ever.

Your friend and brother, in the meek, innocent nature of the Lamb, and in the begetting of the royal, heavenly life,

I. P.

From my present place of Confinement in Aylesbury, according to the will of God; who is blessed, and to be blessed in all that he doth, or suffereth to be done: 22d of the 8d month, 1666.

O my friends! prize the rich, tender mercy of the Lord, in calling you out of this world, towards his everlasting inheritance and fulness of life! And let not anything of this world come between him and you; but let all that is of this worldly nature, both within and without, be trampled upon by you, and the prize of the high calling of our God in Christ Jesus be faithfully and earnestly pursued after; that none fall short of the hope and glory set before him, but that every one may so run, as certainly to obtain and enjoy for ever, even the dominion and reign of God over all that is contrary to him, and the sitting down in the rest, joy, and peace of his nature for evermore. Amen.

EPISTLE II.

To Friends in Truth, in and about the Two Chalfonts.

Oh, let every soul wait to feel the pure life of God, that in that we may wrestle with our tender Father, for the opening the depth of his bowels and tender mercy, that that may be brought forth in every vessel, and in the whole body, which may make the glory of his name shine, and may fill the vessels of his choice with the joy and pleasure of his salvation! Oh that the pure measure of his life might be awakened and raised in your assemblies together, that ye might feel the pure fountain, the springs opening in you, the streams running through you, and every soul refreshed, filled, and satisfied; that ye might go away blessing his name, who hath taught you and given you hearts to wait upon him, and who showeth you mercy, and giveth you acceptance in your waitings!

And, dear friends! watch, that life may be always fresh and savory in you, to the seasoning of all your thoughts, words, conversations, and actions, that ye may feel the name of God written upon you, and his precious presence in you, and with you.

And in this freshness remember me, to whom the Lord hath given to remember and breathe for you, who am a

prisoner, and have suffered many afflictions, because that of God which is in me cannot bow to that which is of man.

I. P.

From Aylesbury prison, the 23d of the Sixth month, 1666.

EPISTLE III.

To diligent and faithful Friends, in and about the Two Chalfonts.

O tender and dearly-beloved Friends,

My spirit is at this time touched with the sense of the great goodness and mercy of the Lord, insomuch as I feel breakings forth therein, and repeating there over and over again, Oh, what hath the Lord done for us, what hath the Lord done for us? For he hath not only given us a sense and taste of the precious promises in the Scripture, but hath also led us in the way of the fulfilling of them. He hath manifested that to us, wherein not only the promise is made, but whereto also the promise is fulfilled. Which of you, that is open and fresh, doth not know the seed of life, the living principle, the light eternal, which leads out of death and darkness, into the land of the living, the holy land, wherein dwells peace and righteousness, the land which flows with milk and honey, wherein are the vineyards which ye planted not, and the houses that ye built not, wherein the true vine grows, and its branches shoot forth and bear the right grapes? O my friends, do ye not know the Father which begat you, and the Son in whose image he hath begotten you, and his Spirit, which is the breath, strength, and power of your life? How hath the Lord God advanced you, a poor, afflicted, despised, persecuted remnant, above all kindreds, families, and professions of the earth! How nigh is the Lord your God unto you! Doth he not tabernacle and dwell in you? Do ye not feel him walking up and down, and taking delight in your spirits, who are separated from the unclean thing, and to whom subjection to him is become pleasant and natural? Oh! the

Lord God give his people a sense what he is unto them in this day, and lead them along into their several professions and inheritances, that they may sit down with Abraham, Isaac, and Jacob, each in his portion in the holy land, and in the heavenly dwelling-places in Christ Jesus, which the souls of those that are redeemed by him are acquainted with and sit in.

It is on my heart to instance in some things a little more particularly, that the sense and remembrance of God's goodness to you herein, may come the nearer and closer to your spirits.

First, Have ye not had experience of the Lord's love and faithfulness in manifesting his name unto you, which ye have in some measure known, as pure, precious, and excellent, as a strong tower in case of danger and assaults from the enemy? And hath not the Lord taught you, by a secret instinct of his Spirit and life in you, to retire and hide yourselves in this tower, from the violence and fury of the enemy? And have ye not always found relief, safety, and protection therein? Indeed, when ye have gone out into your own thoughts, and consulted with the reasons of the fleshly mind, there ye have met with a wound and a hurt, and have lain open to the stroke of the betrayer and devourer; but the name of the Lord hath never deceived or disappointed any of you that have trusted in it, relying upon his kindness, tenderness, mercy, love and faithfulness therein.

Secondly, Hath not the Lord given you a proportion of the pure, heavenly patience, even of the Lamb's meekness and patience, and also given you to possess your souls therein, wherein hath been felt a true measure of rest and peace with him, in the midst of all the disturbances, fears, and troubles, both within and without? And hath not this been a help and succor to you, even in the time of his judgments, wherein ye have been enabled to wait and lie still, until the indignation was over-past, and the mercy sprang afresh?

Thirdly, Hath not God manifested to you the place of his

worship, even so that ye know, and have often experienced it to be in his name, Spirit, truth, and power? And hath he not prepared for you, and given to you, the pure offering and sacrifice, and accepted it at your hands? And have ye not often, yea, may I not say always, felt his presence meeting there, and the refreshments which come from his presence in this day of his mercy, and of his tender visiting and refreshing his seed?

Fourthly, Have ye not felt the word of his power shaking the mountains, breaking the rocks, and making the dark hard part in you, and the enemy of your souls, to tremble at the sound of his voice? Yea, have ye not found thereby the stony heart in a great measure taken out of you, and a tender heart, an heart like flesh, given you instead thereof, which hath melted and bowed before the Lord, and tenderly received the impressions of his Spirit?

Fifthly, Have ye not found the laws of life, the laws of the new covenant written by the finger of God's Spirit in this new heart, so that ye could read the will and requirings of your God, by the light of his Spirit in the inner man?

Sixthly, Hath not he also put his Spirit within you, that ye have not only read the law written, but have also found a delight (and ability also in him) to do his will? For the Lord hath not left you to do what he requires, according to the old covenant, but he himself worketh in you both to will and to do what is acceptable to him of his own good pleasure.

Seventhly, Have ye not found his fear put into your hearts, even a fear which no precepts of men can teach, nor ye can by no means attain to, but as he pleaseth to give it you? And doth not this fear make you wise in him to depart from evil? Doth it not cleanse out the evil? Doth it not keep out the evil? Did ye not find this virtue in it at the very first, and do ye not still find it to this very day?

Eighthly, Do ye not find the blotting out of iniquity, and the not remembering of your sins by the Lord? Ah! how hath the Lord forgiven you! How doth he pity you! How doth he bear with you! Do ye not know the place

and state wherein mercy pleaseth him, and where he is never weary of pardoning, blotting out, and forgiving? Do ye not feel the sprinkling of the blood of the covenant daily by him upon your consciences, and the precious virtue thereof?

Ninthly, Do ye not find the anointing near you, yea, within you, ready to teach you to know the Lord, so that ye indeed know him, not according to outward names and apprehensions only, but his nature in his heavenly power, in his inward virtue, manifestations, operations, and appearances in you? And this is true knowledge indeed, pure knowledge, fresh knowledge, living knowledge, which makes you conformable to, and brings you forth in, the image and likeness of what ye know.

Tenthly, Is not the way of the ransomed, the way of holiness, become clear and pleasant to you? Hath not the Lord removed many stumbling-blocks, that he might make the way plain? And is it not a path wherein there is no erring, wherein a way-farer may walk without fear or danger, the light is so certain, the guide so faithful, and the path so easy and infallible to the plain, honest, single, upright heart, who freely giveth up to the Lord, and waiteth to be taught and led by him? Indeed, to the wise, reasoning, disputing mind, it is not thus, nor to you at any time when that part is up; but as that is brought down, and the simplicity of Christ (the innocent birth) raised in you, do ye not still feel it thus? Therefore ye had need to watch and pray and wait and believe, that ye may know and enjoy the preciousness of your spiritual estates and conditions in the Lord, and that that which would corrupt and destroy, may, by the lifting up and displaying of the banner of his love and power in you, be beat down and kept out.

Eleventhly, Hath not God given you of the true humility, whereby that which was once exalted in you above his fear, and above his seed, is now brought down and laid low, and his pure life and fear in you exalted over it? Do ye not know the feigned humility and fear (which man's wisdom teacheth, and man's wisdom learneth) and abhor them?

And is not the true fear and humility which ye have received from God very precious, and of great use and service to you?

Twelfthly, Have ye not received the true love, whereby ye are taught and enabled to love the Lord your God above all, and the brethren, children, and fathers in him; yea, and your very enemies also. How precious is this! Who can witness this, but he who hath received it! but he whose heart the Lord hath circumcised, and from which he hath cut off the enmity and contentious nature, which cannot truly love neither the Lord nor his people, nor his creatures, though it maketh a subtle, deceitful show thereof, to the deluding both of itself and others.

Thirteenthly, Do ye not know the true righteousness and the true sanctification which is in Christ Jesus, and which ye receive and abide in in him, which formerly (in a great measure) ye did but talk of, and which many to this day (whom the Lord hath not gathered, as he hath done you, but hath left behind, out of the power, out of the calling, out of the election) have only the words of, and their own apprehensions upon the words, but know not nor feel nor enjoy the thing itself, as ye do this day, blessed be the name of your merciful God and Redeemer?

Fourteenthly, Do ye not know Zion, the holy hill of God, and Jerusalem the holy city which is built thereon, which hath long been hid, even from ages and generations, but now is made manifest in the Spirit, and many are already come thither, and many more are travelling thitherwards, and some dwell and abide therein, and feel the law going forth out of Zion, and the word of the Lord from Jerusalem, and find their souls translated by the mighty power of God from death and hell and enmity, into the nature, love, and life of the Lamb; in whose light those that are saved and redeemed by him walk?

Fifteenthly, Do ye not know the true church and body of Christ, which is one spirit with him, which is flesh of his flesh, and bone of his bones? And hath not the Lord in his mercy made you members thereof? And do ye not feel the

nourishment, virtue, life, and Spirit of the whole body in your own vessels, and so are partakers of the true union and fellowship, both with the Lord Jesus Christ, and one with another? For he that is gathered by, and walks in, the true light, is also in the true life and fellowship, both with that which begets, and with that which is begotten.

Sixteenthly, Do ye not know the kingdom and reign of Christ already in measure set up, and daily more and more setting up in your hearts? And is not his government sweet, pure, heavenly, precious, refreshing to that which is of God in you, and an iron hammer and sceptre to that which is earthly and fleshly? And is it not your joy to feel him reign and overcome his enemies, exalting his holy name, power, and sceptre over them? And what he hath done, and what he is doing, and what he yet will do in you, of his own tender love, and for his own name's sake; do not your hearts leap within you, when at any time the Lord pleaseth to give you the sense and sight thereof?

Seventeenthly, Do ye not know the fast which the Lord hath chosen, and hath not the Lord helped you to keep that fast? Have ye not felt his power break the bond of iniquity in you, and the once oppressed in you coming up in a true measure of the pure freedom, to serve and worship the Lord? And have ye not also had a taste of the feast which the Lord hath prepared on his holy mountain, even of the fat things, and wines on the lees well refined, which they that inhabit there eat and drink of abundantly in his presence?

Eighteenthly, Do ye not feel God the Lord making an everlasting covenant with you, even of the love and mercies sure to David and his seed for evermore? Is not he near you, yea, with you and in you, who is the gatherer into, and the preserver in, this covenant? Yea, do not ye feel him teaching and enabling you to keep covenant with the Lord your God (by the virtue, power, and presence of his life and Spirit in you), even as he keepeth covenant with you; insomuch as ye begin to feel a settlement and establishment in him that is true, and your calling and election becoming

sure, and the danger and fear of falling away or miscarrying removing from off your spirits?

What shall I say to you, what shall I mention further, or what shall I instance in? Have ye not felt the wilderness become a fruitful field, and the fruitful field become a forest? Have ye not felt the lame walk, the deaf hear, the blind see, the dumb speak, the leper cleansed, the dead raised, &c.? Have ye not witnessed the sore shaking, and terrible passing away (in measure) of the old heavens and old earth, and the forming, planting, and bringing in (in measure) of the new heavens and the new earth, wherein dwells righteousness, in the stead thereof? So that in places where dragons lay, is now green grass, with sweet-smelling flowers; and in the once parched, dead, dry, barren, desolate heaths, are now springs and flowings of the pure, living water.

Friends; There is one, whom the Father hath sealed (and he is but one, yea, the very same in us all), in whom are all the treasures of wisdom and knowledge, and all the riches and substance of life; and we, through the mercy and goodness of the Lord, partake thereof, as we are gathered into him, found in him, and abide in him.

And now my friends; What hath differenced us from others, or why hath the Lord done this for us more than for others? Search your hearts, see if any of you can find the cause thereof in yourselves. Indeed I cannot. From my very heart I cannot but cry grace, grace! mercy, mercy! love, love (deep, tender love)! goodness, goodness! from the very first beginning, all along, throughout the whole carrying on of the work, to this day; and I have nothing else to hope in, or plead before my God. Do I believe? It is he gave me faith; yea, he putteth it forth, and causeth it to act in me, or I easily fail therein. Do I will that which is good in any kind? My will is of him, yea, it is in him, and hath its creation, preservation, being, and strength from him. Do I obey or do that which is good? No, no, not I; but his life, power, and Spirit in me. Do I suffer inwardly or outwardly? That is not of me neither, but he

that hath given me to believe, he also giveth me to suffer, and I bear up my spirit in my sufferings, by his power, and for his name's sake. So that my heart saith (and I confidently believe he will, in his mercy and goodness, preserve me in that sense for ever), Not unto me, not unto me, in any one respect, but to thy name, to thy holy name, to thy tender name, to thy infinite bowels, and precious love and goodness in every respect, be the acknowledgment and praise given of what thou hast done, and yet dost, and will do in and for my soul, for ever and ever.

And now, my dear friends: As the Lord hath demonstrated the way of life unto you, so that it is sealed in your spirits, and ye have walked in it, and always met with, not only the promises of life, but even life itself therein; so the Lord still watch over you, that nothing ever blind that eye in you, which alone can see this way: and the Lord preserve you in uprightness of heart, that ye may singly wait on him, for his further manifesting of it in you and to you; and that he, by his living Spirit, would continually quicken and rouse up your spirits, to walk diligently and faithfully therein; that so ye may come to see what ye have not yet seen, and to desire what ye have not yet desired, and may find your hearts and inheritances enlarged in the Lord. Ah, what is the world, or any worldly thing or interest, in comparison of this! The Lord remove every snare and every stumbling-block out of your way, and every weight and burthen from off your spirits, that ye may run with joyfulness to the end of your course, and may enter into the full kingdom and possession of life. Ye have received already that which is all; but ye must wait for the further opening and spreading of it in you, and your further growth into it. The Lord's soul hath travailed for you, and his faithful messengers have likewise travailed and sought after your souls, and your souls have travailed and mourned and waited, and gone through temptations and trials of many kinds, and had a taste of the true peace, the true holiness, the true righteousness, the true joy, even the joy of the everlasting kingdom. Now the Lord God preserve you, that

nothing may interrupt or come between you, and that wherein ye have felt him, and wherein is his riches and fulness; but that ye may always feel that, and abide faithful to the Lord in that, wherein the preservation and growth unto life eternal alone is witnessed.

And friends; Put the Lord in mind, that as he hath pleased to manifest the way, and show that clearly unto you, whereby the heart is joined to him and preserved in him; so he would please, of his free and tender mercy, to add this also, even to give upright hearts, and entire spirits, to abide with him in that principle of life wherein he hath gathered you, and to watch unto, and be faithful to, all his warnings, drawings, movings, and leadings, that his Spirit may have no matter of grief against you, but it may be the delight of his soul to do you good continually, and to answer the desire of your souls in every thing that ye breathe unto him for; that the Lord may not be ashamed to own you to be his people, and ye may feel with joy, and abundant consolation, that he is your God. And this will be enough in all the tribulations, afflictions, and trials that ye meet with, either inwardly or outwardly. So the God of love and peace preserve you, in that wherein is fellowship with him, and in which his life, love, joy, and peace naturally and delightfully spring up and flow into the soul. Amen, Amen.

I. P.

Written in Aylesbury Jail, about the Ninth and Tenth of the Twelfth month, 1666.

EPISTLE IV.

For Friends of our Meeting, and thereabouts.

Dear Friends,

I am deeply sensible that it is a day of trouble, rebuke, and distress, to the Israel of God. The Lord hath pitched his pure, living tent, and begun to build up his beloved city; the Lord hath indeed had mercy upon Zion, and fa-

voured the ruins and desolations thereof. But the malice and rage of the enemy is great, who seeketh to compass the tent of the holy and the beloved city, that he may lay waste and destroy the work and heritage of God. Now, all that feel life, all that are of the true birth, all that know the seed; oh! abide, live, and breathe in the seed, that ye may come forth in the true life, and in the strength of God's holy Spirit (with strong cries and tears, with innocency and righteousness, with meekness and patience, &c.), to the help of the Lord against the mighty. We have no strength but our God, nor is our expectation from man (whose breath is in his nostrils, who is to be ceased from); but we believe the voice, that not by strength, nor by man's power, but by my Spirit, saith the Lord of hosts, shall this work of his be preserved and go on. Therefore every one wait to feel the seed travail and cry daily to the Father, that so the spirit of darkness may be hindered, and by the power of life withstood, in all its enterprises against the children of light. Oh! let the condition of Jerusalem be written upon every one's heart; and as members of the living body, feel the wants, afflictions, and distresses of your fellow-members day by day. And let every one say in spirit:

Lord, take care of all thy children. O thou tender Father! consider what they suffer for the testimony of thy truth, and for thy name's sake, and uphold them, and give them victory and a holy dominion over all, because it belongs to thy seed into which thou hast gathered them, and in which thou hast united them to thyself. Oh! carry on thy glorious work, which thy own mighty arm hath begun, and cut it short in righteousness for thine elect's sake, that it may be finished by thee, to thine own everlasting praise. Thy children wait on thee, they cry to thee day and night, that they may be preserved by thee in the well-doing, and in the pure, holy, innocent sufferings for thy truth's sake; until thou say, It is enough, until thy holy Spirit say, It is finished: my lambs, ye shall suffer no more, but now ye shall reign with me and my Son for ever.

My dear friends, it is now the time of prayer, and of wait-

ing upon, and hoping in, the Lord, who knoweth and considereth all our conditions. If any be afflicted, let him pray. We are afflicted, we are oppressed without cause or provocation on our parts, only because we fear, and love, and obey our God, according as he hath taught us, and because he hath put this resolution into our hearts, that we will abide in subjection to him, and stand to the holy testimony which he hath given us to bear, whatever befalls us. And what shall separate us from his love, or come between us and his care over us, who is able to bear us up in all, and carry us over all (in the holy dominion and strength of his seed) that can set upon us, and strive to turn us out of the way, or to make us faint in the way?

Dear friends, In my bonds I remember you, and pray for your prosperity. Do ye also remember me in your daily addresses and approaches to God, that I may receive increase of virtue and strength from the Lord, by the help of your prayers; and, oh! feel the afflictions of the afflicted, and breathe for them day by day, that the whole body may receive the flowings in of life, help, and strength daily, from the pure breathings of life in every member of the body every day.

So the God of love and mercies be with, and do good to, his whole heritage; and fill you (with the rest of his children) from the pure fountain of life, with fresh streams of life day by day. Amen. This is the hearty desire of

Your friend, brother, and companion in the faith and patience of the saints, who has had a share in the afflictions which befall his children and chosen ones, for his name's sake, I. P.

Reading Jail, the 9th of the Sixth Month, 1670.

And truly friends, it is not grievous, but rather joy to me, to undergo the several afflictions and temptations, which my tender Father, in his tender love and good-will, orders for me. Yea, all that can taste, tell me, is it not greater riches, and far sweeter, in this our day, to bear the reproach of Christ, and to suffer for the testimony of his precious

truth, than to enjoy the pleasures of sin and glory of this world, which are but for a season?

EPISTLE V.

To Friends in Truth, in Chalfont, and thereabouts.

Dear friends (whom I love in the Lord, and whose prosperity and growth in the truth I greatly desire), this sense is on my heart, in reference to you at this time.

The Lord's soul travaileth for you (having visited you in tender mercy, and with great loving-kindness), and he desireth to enjoy and possess you, as an inheritance for himself, to delight in and to do good unto continually; and I know there are many among you, who have also desired and travailed after the Lord, and have been burthened and grieved with that which hath in any measure hindered your souls enjoying the Lord, and your faithful serving him, and his delight and pleasure in you. Now friends, this is my present desire and breathing for you, even that ye may be joined further and closer in the everlasting covenant of life and peace with the Lord, which must never be forgotten on your parts, as it cannot be on his; wherein to help all the tender and faithful-hearted among you, this advice sprang in my heart to you this morning.

Mind and watch to that which quickens and enlivens the soul towards God, and watch against that which flats and deadens it; for they are both near, and they both seek after you, the one for your good, the other for your hurt. I need not tell you what these are, nor where or how they appear (ye have been abundantly, and as ye wait on the Lord, are daily instructed therein, blessed be the name of the Lord), but in continual watching to the one, and against the other, is the diligence and care of your spirits daily to be exercised. Oh, at no time let your spirits be loose and careless! For the enemy waits to do hurt, and the Lord waits to be gracious, and to do your souls good. Watch, therefore, and

pray, that ye enter not into the temptation of the enemy, nor miss of the tender mercies and loving-kindnesses of the Lord, which are sure to the seed (and to all that are of and abide in the seed) for ever.

Oh! who would miss of the quickening virtue of our God, of being anointed with his holy oil, and having the flames of life kindled further in him? Who would be captivated and brought into subjection to sin, Satan, vanity, and the spirit of this world again, who hath witnessed any proportion of deliverance therefrom? Ye know that ye can do nothing of yourselves: oh, what need have such to watch to that, which is able to wŏrk mightily in the heart, and to bring forth the fruits and effects of righteousness, and to bring under, and keep under, kill and slay that power of unrighteousness, and to root out and bury the dead, out of the sight and remembrance of the living! Glorious things are testified (truly testified) concerning the power of the Lord, and his mighty operation inwardly in the hearts of his children, in this day of the preaching of the everlasting gospel again, after the long night of darkness. Let none be content, without witnessing and experiencing a measure thereof in their own particular. Oh, dwell not with death, vanity, nor corruption! O my dear friends, let not vain or earthly thoughts lodge in any of your hearts! but dwell with him who is pure, who is living, and gives life to your souls; and also gives peace, and brings it home to you, leaving upon your spirits that "peace which passeth all the understanding" and comprehension of man, and who maketh his called, chosen, and faithful ones glad with his deliverance from the power and temptation of the enemy, and with the flowings in of life and redeeming virtue, from the fountain thereof. Judea (the city) is known among the living, *whose walls are salvation, and all the gates and entrance into it praise.*

And, my dear friends, mind your meetings together, to wait upon your God with great seriousness and intention of spirit, every one watching to feel life up in your own spirits. Oh! sit down (yea, breathe earnestly to the Lord to give

you to sit down) in the silence of flesh, and in the stillness of your spirits, waiting for the presence, appearance, and power of your God to be revealed in the midst of you, that your hearts may be searched more and more, and the pure judgment revealed against whatever would appear or rise up contrary to the holy nature and will of God, and that which is for death, brought into death more and more, and so the bread and water of life given to that which is to be nourished up in life, that all that is impure may be kept down, and that which is pure (the plants and trees of righteousness) may thrive, flourish, and spread more and more, and you sit down under the shadow of your own vine and olive-tree, partaking of the sap and fatness thereof.

Oh that every one of you, in all your meetings together, might witness that scripture fufilled in you! "They shall be abundantly satisfied with the fatness of thy house, and thou shalt give them, or make them to drink, of the rivers of thy pleasure."

And I beseech you, in the bowels of tender love, take heed of sluggishness, or carelessness, or deadness of spirit in your meetings; these things in nowise become the Lord's people, nor your professions of waiting upon the living God; ye are to look up, to watch, wait, and breathe for the Lord, to be exercised by his Spirit, to have to do with him before whom all things are naked and bare, to offer up that acceptable sacrifice of a broken heart, of pure praises, of love, life, humility, thanksgiving, &c., and to receive what the Father of mercies stands ready (in and through the Lord Jesus Christ, the Son of his love) to give forth unto you. Can you be thus exercised, while in a drowsy, sluggish, careless spirit? Do not such dishonor the Lord, whose name ye should honor? And is not the jealous God provoked and grieved by such things as these, whom ye should walk in all humility, tenderness of spirit, and well-pleasingness before?

I beseech you, therefore, watch against all things of this nature, and be diligent, that ye may witness the law of the Spirit of life in Christ Jesus making you free, and fencing

you against all things of this kind, that ye may be a chosen generation, a royal priesthood, a holy nation, a peculiar people, a temple of living stones, wherein the living God may dwell and walk, and sup with you, and give unto you to sup with him, where ye shall eat the pure bread of life, and drink the wine of the kingdom, which will glad your hearts exceedingly, and the joy of the Lord will become your strength; which strength will carry you above the strength of the enemy, and cause you to bring forth the fruits of life, and righteousness, naturally to the Lord; and so you shall shine as lights in your several places, and show forth the praises of him who hath called you out of darkness into his marvellous light; for it is a marvellous light indeed, which the Lord hath caused to shine in the spirits of his children, whom, in this day of his power, he hath begotten to himself, and the life eternal is wrapped up in it; and they that truly know it, know it to be no less than the light of life, even the light which came from the pure life of the Son, and leads to the habitation and dwelling-place of the Father.

There is one thing yet remains with me, which I would fain have you grow in a true, sensible, and experimental understanding of, which is this; to wit, What it is not to touch the unclean thing. The enemy will be stirring up and casting in that which is unclean, upon the vessels which God is purifying and preserving from all pollution. But there is a starting back from and eschewing the evil, a forsaking of the vain, earthly mind and thoughts, and a receiving in such temptations and suggestions no more. Oh that ye might all experimentally know and witness what this is! I know many of you do in some measure, blessed be the God of our mercies, blessed be our Saviour and Redeemer for ever and ever! But oh! more, more, more of this knowledge, more of this experience, my heart livingly breathes for, for myself and you, that we may witness the scripture abundantly fulfilled in our hearts from the Lord: "Whosoever is born of God doth not commit sin; for his seed remains in him, and he cannot sin, because he is born of God." Oh, feel the weight of this scripture, in that which

gives the understanding of it! The Lord hath made a new covenant, and a living covenant, and prepared a new and living way for the ransomed to walk in without erring, that he might amend all (in this new people) which was amiss in those under the first covenant.

Oh! let the Lord enjoy the design of his heart, and his people so wait upon him, that they may all be renewed in the spirit of their minds, and the Lord may have a generation of Calebs and Joshuas, who may fully follow after him in all things, and who may witness his power and presence still with them, and the holy, tender, merciful God may never be provoked by them, to cause him to withdraw his good Spirit from them, and so to leave them and forsake them; for if any draw back from the Lord, and from the holy commandment of life, the Lord's soul can have no pleasure in such. Oh that, therefore, there may be none among you drawing back to perdition! and take heed of deadness, drowsiness, sluggishness of spirit, earthliness, fleshly wisdom, unbelief, &c. (for that is a degree thereof, and leadeth thitherwards), but all to grow in faith, with diligence, towards the saving of your souls (which is far nearer than when you first believed), which ye shall be sure in due time to reap, even the salvation ye wait for, if ye faint not, nor grow weary in your minds, but abide in the faith and patience, unto the end of your trials, both inward and outward, which are measured out by the Spirit and wisdom of the Lord, and not by the wiles of your enemies, whom the Lord stops and chains at his pleasure.

The grace, mercy, love, and peace of God our Father, and of our Lord Jesus Christ, be multiplied unto you, and fill your hearts from day to day, according to your several capacities, and enlarge your capacities, and bring you more and more into the heavenly fellowship, that your joy therein may abound, and ye may daily rejoice in the goodness of the Lord, and in his exercising loving-kindness, judgment, and righteousness in the earth.

This is from your brother and companion in the afflictions, and also in the joy and glory, of this day of the salva-

tion of our God, which is further to be revealed and enjoyed by those who meekly and patiently wait for it,

I. P.

Reading Jail, 22nd of the Third month, 1671.

And all my dear friends, who have known what it is to be uncovered and stripped of your own righteousness (and of all fleshly robes and garments), and to put on the Lord Jesus Christ, even the innocency and righteousness of his nature and Spirit, and so to appear before the Lord, and walk with him in the garment which he puts upon you; O friends! keep this garment about you, that ye be not stripped and robbed of that wherewith God once clothed you, and so your nakedness appear, and men see your shame; and instead of being an honor, ye become (any of you) a reproach to the name and truth of the Lord, which is very honorable, and should be honored in and by us all.

The direction of this in my heart was to Friends in truth in Chalfont and thereaways, among whom my heart hath been greatly comforted and refreshed, who (some of you) had some knowledge of my former great misery and distress, for want of the power and presence of the Lord, and are now witnesses with me of his tender mercy and great salvation; glory to him who sits on the throne, and to the Lamb whose kingdom is exalted over all, who already reigns in righteousness in the hearts of a remnant; who sit down, and find rest and peace, and true joy of heart, soul, and spirit, under the shadow of his government, and cannot but sing and sound forth praises, pure praises, honor, and dominion, and strength, to the name and arm which hath done the valiant acts, bringing sin, corruption, death, and the grave under, and bringing life and immortality to rule and have dominion over it; so that he that is pure power and life is felt tabernacling and living in his people, and he gives unto them to live in and through and with him; and they cannot but sound praises to the power and glory of his life from day to day; glory in the highest to our God, and to his Christ, for ever and ever, amen, hallelujah!

SOME QUERIES

CONCERNING

COMPULSION IN RELIGION.

Query 1. WHETHER every man ought not to endeavor to be fully persuaded in his own soul concerning the religion and worship which he performs and offers up to God?

Query 2. Whether, when a man is fully persuaded concerning the religion and worship he ought to perform to God, whether he is not then bound in conscience so to worship and serve God, as he is fully persuaded in his own soul?

Query 3. Whether, if a man should leave that way of religion and worship, whereof he is fully persuaded in his own soul, and should worship according to the law and worship of the country wherein he lives, whether this would be accepted of the Lord, and whether his soul would not be in danger of the displeasure and wrath of the Lord therefor?

Query 4. Whether God hath given any man or men power, by laws and penalties, to compel men to worship him contrary to the belief of their hearts and the full persuasions of their souls? Is it not written, that whatsoever is not of faith is sin? And hath God given any men power and authority to compel others to sin? Surely the end of magistracy is to restrain men from sin, and not to compel men to sin.

Query 5. Whether under the law of Moses, the worship was not first made manifestly clear to men's hearts and consciences, and they fully persuaded thereof, before they suffered any penalties annexed for failing in it, or turning aside from it?

Query 6. Whether under the gospel, Christ or his apostles did ever compel any by outward force to their way of worship, or give any rule for compulsion after their days. Did not they say, they were not lords over men's faith, but that there was one Lord and Master, even Christ, to whom every man was to give an account? Now, if men should commend us for worshipping as they teach us, and by laws require of us contrary to the belief and full persuasion of our own souls, and Christ condemn and punish us therefor, would it not go hard with us?

Query 7. Was it not the beast that compelled men to worship, and is he not branded therefor? Rev. xiii. But could he by his laws and penalties compel any, whose names were written in the book of life, to his worship? others indeed he did compel, and cause to worship, as may be seen in that chapter.

Query 8. Is not Christ's kingdom spiritual? Are not the weapons of his warfare spiritual? Are they not mighty through God, to convince and establish men in the truth, and in the way of the gospel worship? Would Christ have any people forced by outward compulsion, to serve or worship him? Whosoever will, let him come, saith he; and his people are a willing people, and God loveth a cheerful giver and a cheeful worshipper. Is not compulsion a great argument against that church and ministry that useth it, that they want the spiritual weapons? that they want the authority and power of the true church and ministry, and so are fain to supply it by the authority and power of man? For that which is of man, if it were not held up by man, would fall; but the truth will grow and increase, and that which is of God will stand and out-live all the violence and oppositions of men. And one thing is worthy of very serious consideration concerning this worship, which there is such striving to compel men to, which is this; what kind of persons they are that dissent from it, and what they are, for the generality, that so cry it up. Are not many of them very loose, profane, swearers, cursers, excessive drinkers, yea, some of them Atheists? Is there not a ground of jeal-

ousy at least, if not a strong argument, against that worship and way of religion which pleaseth these?

Can that which came from God, and is of God, please corrupt man? And who are they that dissent from, and dare not practice it? Are they not men of tender consciences, and that fear to offend the Lord, and who seek after that religion and worship, wherein there is truth, life, virtue, and power? Now, which of these are likeliest to know the truth, and to be taught of the Lord the true worship?

Oh that these things were seriously considered of! for though men were wicked and profane themselves, yet if they did not oppose that which is good, but could suffer others quietly to serve and fear the Lord, neither their sin nor danger would be so great.

I P.

Reading Jail, 19th of the Seventh month, 1670.

He that ruleth over men must be just, ruling in the fear of God; now he that is just and ruleth in the fear of God, cannot afflict or punish any for fearing God, or for worship which they perform to him in his fear. Shall not he that made the world be worshipped by his children and servants, according as he requires of them? But shall the authorities of this world oppose him therein, and with all their might stop and hinder (as much as in them lies) his children and servants from obeying him? Now, the Lord God of heaven and earth (who is above all, and hath power over all) knoweth, that not in opposition to authority, but in the fear of his name, do we (who are called Quakers) meet together to worship him as he hath required of us; and that if we should not so do, we should sin against him, and be guilty of rebellion against the King of kings, who is able to save and destroy body and soul for ever. And in this case it is that Christ hath bid us not fear him that can kill the body, and can go no further, but rather to fear him who can kill both body and soul, and cast them into hell.

Oh that the magistrates of this nation were just, ruling in the fear of God! could they then afflict those that fear

him as they do, even such as are taught by him to love and pray for their enemies? Is not there work enough for the magistrate's sword against manifest wicked men, but it must still be turned against those that fear the Lord? Will ye provoke the Lord to the utmost? Are ye stronger than he? Will ye put it to the proof, whether he be able to deliver his people or no? Remember, the nations are but as the drop of a bucket, and as the small dust of the balance before him? What then is the wisdom and strength of one, two, three, or four nations, to his wisdom and strength?

This is written in our hearts, that God is to have his due, as well as Cæsar his; and that God is to have his due in the first place, but Cæsar after God, and in subjection to God. But if there be an absolute necessity put upon us by men (which they ought not to do), either of disobeying God or Cæsar, we do really believe that question of some of the apostles, in this case, to be very weighty, and worthy to be duly considered. Acts iv. 19. Whether it be right in the sight of God, to hearken unto ye more than unto God, judge ye, for we cannot but obey the Lord our God in what he hath required and doth require of us. And truly, if we should do so, great and dreadful woe would be upon our souls, and we should lose the enjoyment of God's presence, and the peace which passeth all understanding; which we cannot but value above our estates, liberties, or whatever outward thing we can enjoy or possess in this world, above our very lives; yea, it were far better for every one of us to lose our lives in our faithful testimony to the true worship of God in Spirit and truth, which he hath taught us, and required us to practise and give our testimony to, than to be found unfaithful and disobedient to him herein.

I. P.

Reading Jail, the 12th of 7th Mo. 1670.

CONCERNING

THE DISPENSATION OF THE GOSPEL,

OR THE

DISPENSATION OF THE SON IN SPIRIT,

WHICH IS THE

LAST DISPENSATION,

WHEREBY THE

Mystery of God, the Mystery of the work of Redemption, is finished in the Heart, all created anew inwardly, all subdued that is contrary to God, the Soul brought into, or translated into, the Everlasting Kingdom, and the Kingdom at length delivered up to the FATHER, and GOD becomes All in All; where all Names cease, and the Pure, Eternal Being is known, united to, and lived in, after an unutterable Manner.

To know the Father (even the God and Father of our Lord Jesus Christ) as the fountain or original spring of light, life, love, wisdom, power, holiness, righteousness, and all spiritual and heavenly blessings:

To know the Son as the way to the Father, as the way to life, peace, and blessedness in the Father:

To know the Son's Spirit, and the Father's also, whereby the Father draws to the Son, and the Son brings to the Father; whereby the Son quickens, begets, renews, sanctifies, destroys, cuts down, burns up that which is drossy, corrupt, and chaffy; yea, not only the fruits of sin, but the very root

itself, yea, the very earth in which the root grows, and the heavens that water the earth are consumed and pass away inwardly, and a new heaven and a new earth is inwardly planted and formed, wherein dwells righteousness; so that the cage of unclean birds, the place where the dragons lay, is shaken and removed, and the place of the wicked inwardly known no more; but instead thereof there are new heavens and earth, even of the new creation of God; which earth brings forth the increase of life, the fruits of life, the seeds and trees of righteousness, of God's sowing, planting, grafting, pruning, and causing to grow, that he may be glorified,—I say,

Thus to know the Father, thus to know the Son, thus to know the Holy Spirit of light, life, love, and righteousness, &c., not notionally in the brain, or with a comprehensive knowledge of the mind, but livingly in the heart, in the light that shines from the Father and Son, in the life that springs from them, in the love which is of them (for indeed, it is love that gives the bright, purely sensible, and uniting knowledge),—this is precious knowledge; and all knowledge of the very same things any otherwise than as coming from, and held in, this springing life, is of no comparison with the excellency (for nature and virtue) of this kind of knowledge.

Now, there have been two great dispensations of the Father, Son, and Spirit. The one figurative, the other substantial. The one called the law, the other the gospel. For under the law the Father was made known, the Son made known, the Spirit made known; but all in figures and outward ways of manifestation. God was to that people of the Jews a fountain of living waters; and when they forsook him, and trusted in lying vanities, they forsook the fountain of their own mercies. They then forsook the fountain of living waters, digging to themselves broken cisterns that could hold no water.

So the Son was made known under the types and figures of the law, as the King of righteousness, as the high priest of God, as the prophet that God would raise up, as the spir-

itual rock which yielded the spiritual waters, of which the soul was to drink. And they that were athirst were to come to him and buy wine and milk of him, and incline their ear to him, that they might hear and live, and he would make an everlasting covenant with them, even the sure mercies of David.

So the Spirit of God, which was typified under a pillar of cloud and fire in the wilderness, did strive with man before the law, and was given to the Jews to instruct them, and to plow up their fallow ground, and circumcise them inwardly, and to wash their hearts from wickedness and vain thoughts, that they might not lodge in them.

But all this was not properly (in the Spirit and power of it) the dispensation of the law; but hid in a mystery, and running under-ground, as I may so say. This was from another covenant, and part of another covenant than the covenant of the law, though in the time of the law. For there was another covenant which Moses declared of, besides the covenant of the law made in Horeb, which was the word of life, or word of faith in the mouth and heart, which teacheth the substance of the law, and also gives power to fulfil the righteousness of the law, to them that hear and receive its voice, in the faith which it gives or begets. And so the Father of Spirits was known in the time of the law. Christ, the Redeemer, was known to live, yea to live in the heart in the time of the law. The free Spirit, the Spirit of love was received, and the presence of God felt and enjoyed by God's Calebs, Joshuas, and Davids (by men after God's own heart) in the time of the law. Moses had his meekness and tenderness, and was made faithful in all God's house by the Spirit of Christ, the meek lamb-like Spirit.

Now, when the shadows came to an end, Christ, the substance, was to come. The everlasting King, the everlasting High Priest, the everlasting Prophet was to appear. The everlasting Rock and holy Builder was to appear, and raise up David's tabernacle in Spirit, and minister in the true sanctuary, by his light, by his life, by his power, by his

righteous Spirit. There is not another tabernacle to be built, not another temple, not another Jerusalem than the heavenly Jerusalem, not another Mount Zion to be known or come to than the gospel Mount Zion; not another God than God the judge of all in the gospel state; not another word or law of life than the law which goeth forth out of Zion, and the word that issueth out from this heavenly Jerusalem; not another water to wash the soul with, not another blood to sprinkle the conscience with, not another spirit to enlighten, quicken, keep alive, and comfort, than the Spirit of light, life, and love from God, which reconciles unto God, and brings into the gospel righteousness, rest, and peace, and establisheth the soul therein.

So now, feeling the Spirit of the Son, and being led by him to the Father, and the Father with the Son by the Holy Spirit, creating me anew, enlightening me, quickening me, raising me in life, circumcising my heart to love, I am come to life, and at rest in him that lives in me, and works in me, and gives me to live, and work, and rest in him. For there are the sabbath-day's works, even works of love, works of life, works of righteousness and holiness, works that the Lord works in the souls in whom he dwells and rests, and which they in the pure rest, peace, and joy of life, work in the Lord their God, who works all their works in them and for them.

Now, in this gospel dispensation, or this dispensation of the Son in Spirit, all other dispensations are gathered into and wrapped up, and thoroughly experienced by the soul that travels with and is led by Christ, in this his gospel dispensation.

As first, There is Moses in Spirit known and travelled through. There is the ministration of the law in Spirit inwardly commanding known, heard, felt, received, before the gospel power is given to perform. And here is hard travel and sore exercises. Here the Father is known commanding, the soul consents and would fain obey, but finds the law in the members rebelling against the law which the mind hath a sense of, and desires after.

down soul raised up from dut
Lord shall tread him under the
and the hungry and thirsty sha
ness, and the meek come to in
beggar come from the dung-hill
life, to sit among princes, even
glory of God's everlasting kingd

After this succeeds John's m
levelling the mountains, the rais
paring the way for the King of
and reveal his glory inwardly.
law inwardly, nor in the time o
but after the soul is exercised an
being wasted which hindered, tha
that made straight which lay croo
was rough, and so the way is pr
great appearance of the great Goo
bright gospel glory, Spirit, and p
suddenly into his temple; not wh
but when Zion is built up, doth
therein. Read Isa. xl. 3, 4, 5. ar
coming in a body of flesh, and

open face, in the glass of life and righteousness, and the soul is changed into the same image, and partakes of the heavenly glory, and is married or joined to the Lord, to become one spirit with him, and hath fellowship with the Father and the Son in the light of life; and this is the gospel state and glory, and there is not another.

Now take one scripture more which sums up all dispensations, and sets up the dispensation of the Son in Spirit as the last, as the dispensation of the last days. It is Heb. i. 1.; read but what things are spoken of to be brought to pass in the last days of the great gospel glory to be revealed then, of the perfect redeeming to God, and centring in him, of being married to him, and becoming one with him, &c., and of the Son's being the minister in the gospel state, by the Spirit and power of the endless life, to bring it all forth, and accomplish it in the husbandry and building of God. Consider the place; at sundry times, and in divers manners, God spake in times past by Moses, by the prophets, by John; but now the last days are come, now the last dispensation is come, now the covenant wherein God himself is the teacher is come, now the time of building the Zion, the Jerusalem, wherein God himself will dwell for ever, is come; now the light of the city of God is come, which is an eternal light, an unchangeable light. Now, the Spirit of love, which brings up the gospel life, is come, and edifies the holy gospel building, in the gospel love and life. Oh, the light, oh, the life, oh, the love, oh, the righteousness, oh, the divine nature, which is now revealed and partook of in the Son! He is the brightness of the Father's glory; and thither he brings his. What would ye have more? He destroys antichrist inwardly, by the brightness of his coming or appearing. Oh, the desolations that he makes inwardly of sin and iniquity in the hearts of his! He is the express image (or engraving) of his Father's substance; and he makes thee, who art one with him in his Spirit of life and love, of the same image with him. He translateth thee out of Satan's image, into his very image. His light, his life, his love, his righteousness, his divine nature, doth not

wax old as a garment, but endure and remain the same for ever. He is Alpha and Omega. There was nothing before him, nor shall be after him. There is no other thing appertaining to life and godliness, but what he now dispenseth in the gospel; no other kingdom, but what stands in the power of the life and righteousness, which is now revealed in the peace, love, and joy of the Spirit. The gospel building is his house; and he is faithful in all his house, as a Son, having received all power from his Father, to gather fully, to preserve fully, to build up fully, to leaven fully with life and righteousness, even in soul, body, and spirit, to lead into the Holy Land, and to enable to keep the holy sabbath there, even to cease from sin, and every thing that burdens the life, and to rest in God, and not work any thing of ourselves any more, but to feel the Spirit of life, love, and power work in us. And his yoke of life, his yoke of love, his yoke of the power, is the pure gospel liberty comprehended in. The Lord Jesus did appear in flesh; but now he appears in Spirit, and is Spirit; giving himself to be life and Spirit in his. And where the Spirit of the Lord is, there is liberty; and every thing which is of a fleshly nature, which deceiveth and imbondageth, wherein the pure liberty is not, he discovereth, and keepeth his out of, that so they may stand fast in the pure liberty of the light, life, and love of his Holy Spirit, wherewith he maketh his free.

L. P.

The 18th of the 9th Month, 1678.

SOME

EXPERIENCES,

WHICH IT HATH PLEASED THE LORD TO GIVE ME, CONCERNING HIS WAY, HIS TRUTH, HIS CHURCH AND PEOPLE, AGAINST WHOM THE GATES OF HELL CANNOT PREVAIL.

First, IT hath pleased the Lord to manifest to me, that there is a light wherewith he (in his tender mercy, love, and good-will) enlighteneth mankind. This light I have found my own soul enlightened with, even from my very childhood, though I never took notice of it to be what it is, till the Lord manifested it to me. But ever since it pleased the Lord to manifest it to me, and to turn my mind to it, I have found it to shine inwardly in my heart, even as the outward light of the sun shineth outwardly to the outward eye.

Secondly, By this light it hath pleased the Lord to give me the distinction of things inwardly in my own heart. The Lord hath shown me by it evil and good in my own heart, and taught me to choose the good, and refuse the evil. So that as my eye hath been turned to this light, and kept to this light, I have known and walked in the way of life; for the power which hath appeared in this light, hath created me anew, made me a child of light, and taught and caused me to walk in this light, as God is in the light. And in this light I have experienced fellowship with the Father who is light, and with his Son who is light also, and with all the children of light.

Thirdly, In this light (being gathered out of darkness into it, and abiding in it) I have had remission of sins. For no sin is laid to the charge of any soul that abides in this light, but only to such as continue in darkness, or go out

from it into darkness. This I have had the constant experience of from my first distinct knowledge of God's truth; for I never found, at any time, any condemnation, while I abode in the pure light of God's Holy Spirit, and blessed witness; but if, at any time, I hearkened to the enemy, the prince of darkness, and went by his allurements into darkness, I still met with condemnation there.

Fourthly, In this light I have received power to become a son to God. Oh, it is unutterable to relate what power is here received against the soul's enemies, and to do the will of God! Indeed, in the light there is power; yea, full power, suitable to every soul's condition. There needs no more power (no not to the highest condition) than what is laid up, and to be received in this light. All the power of darkness is communicated in the darkness, to the children of darkness; and all the power of light is communicated in the light, to the children of light. In the light there is a holy will and ability given daily more and more, and the unholy will and ability (which troubleth the holy seed) removed out of the way.

Fifthly, In this light I know the true church, the holy gathering by the gospel spirit and power; for none are the true church in the gospel days but such. The law church was a company of Jews after the flesh, circumcised in flesh, to keep the outward law of commandments; but the gospel church is a company of believers after the Spirit, circumcised in Spirit, to keep the inward law, even the law of the Spirit of life in Christ Jesus, which makes free from the law of sin and death. So that all the gospel church are children of the true woman, growing up in the holy liberty from the bondage of sin and corruption, unto the royal law of holiness and righteousness. So that being in the light, I see the children of light, and know that the holy gathering, even the gospel church, are such, and that none else can be of the gospel church, having (out of the light) nothing of the nature of the gospel church or Spirit in them. Ye may as well make a man without the nature of a man, as a Christian without the nature of a Christian. He was

not a Jew outward under the law, without the nature of a Jew outward; nor is he a Jew inward under the gospel, without the nature of a Jew inward. And as the law church consisted of Jews outward, so the gospel church consists of Jews inward; which are children of light, and not of darkness, and can be known only by them who are in the true light. So that the Lord having mercifully gathered me into his gospel light, these things (in his gospel light) have been clearly seen by me.

Sixthly, In this light I know the gospel worship, the worship which lies not in the darkness of man's apprehensions, but in the light which shines from God in the heart. For the children of God are taught in the light, know God their Father in his own pure light, and worship in the light, wherein they are taught by him to know him. They worship in the truth. They are led by the Spirit of light and truth, out of darkness, out of deceit, out of all kind of error and unrighteousness; and they worship in truth, and in the Spirit, into which they are led, and in which there is no deceit nor error. They gather together in the Son's name (in his living name, oh, wait to understand that!). And there the Son is in the midst of them, and his life and Spirit intercedes in them; and in his name they offer up the righteous sacrifices, the holy sacrifices of life, and the pure incense, in which the Father is greatly delighted, and smells a sweet smell and savor of rest.

Seventhly, In this light I have experienced the good conscience, even the conscience which answers to truth, and will not answer to unrighteousness. Indeed in this light I have felt my heart sprinkled from an evil conscience (I testify it in deep humility of spirit, and in great thankfulness towards the Lord). The darkness defiles and stains; but in the pure light the heart is washed, cleansed, and sanctified, from whence ariseth the answer of a good conscience towards God. And in this light the conscience is still kept good; but though it hath its habitation in the light, if it keep not its habitation, but go out from thence into the darkness, it is soon defiled and corrupted again.

Eighthly, I have, and (bless the Lord) daily do still, experience faith, the heavenly faith of the new birth, the precious gift of God to his own children, in this pure blessed light of the Son of God, which shines from the heavenly glory into the hearts of his redeemed ones. Unbelief came at first from the darkness, and lodgeth in the darkness, issuing thence into those that give ear to the dark spirit; but faith springs from the holy root of life in the heart. Here I cannot but believe, and also know him in whom I do believe, who is the holy power of life and light, who opposeth and overcometh the prince of darkness, who hath the power of death. And in the light God carries on the work of faith with power; and unbelief, which stops it, is not able to enter the minds of those, who are stayed upon the Lord in his pure light.

Ninthly, In the light I taste and enjoy the pure peace, which passeth man's understanding. In the darkness is condemnation and trouble, as man's mind comes to be awakened; but in the light is righteousness, justification, and peace, to all that dwell and abide there. Perfect peace the mind here grows up into, which the enemy cannot break or interrupt. Indeed, in the darkness, out of the light, the peace that is there is easily broken; but never in the light is the true peace broken.

Tenthly, In the light I have experience of the killing or mortifying of that which is contrary to the light. "I kill, I make alive, saith the Lord." Indeed he doth so in and by his light. Doth not light expel darkness in the figure? Much more doth it so in the substance. Light drives away darkness, banisheth darkness, destroyeth darkness, in the mind that is truly enlightened by the Lord, and singly gives up to his light. Oh! the desolations of darkness (the works of darkness, the power of darkness), that God makes in the hearts of such as are sensible of and subject to the light of his Son shining there. The Lord there cuts his work short in righteousness, making an end of the kingdom of darkness, revealing his own kingdom instead thereof, and gathering and translating the mind thereinto.

Eleventhly, In the light I have experience of the new creation in Christ Jesus, even the passing away of the old things, and the new things coming instead thereof. The old heart gone, the hard heart gone, and a new and tender one instead thereof. The old law of sin and death taken out of the way, and the law of the Spirit of life in Christ Jesus received in the place thereof. And the fear of the new covenant put into the new heart (in which is the beginning and perfection of the heavenly wisdom), and the Spirit of God put within, to enlighten, enliven, and fill the mind with life and righteousness, and cause it to walk with God in the new and living way, and to know his statutes and judgments, and do them.

Twelfthly, In the light the gospel love is known and springs. In the darkness is enmity; but in the light is love. It is true indeed, that here the whole law is fulfilled, even of loving the Lord God with all the heart, soul, mind, and strength, and one's neighbor as one's self. Yea, here one is not only commanded to love enemies, but taught and enabled so to do. Yea, keep but here in the light, no enmity can spring up, but only love to the greatest enemies, whom we have no coals of wrath, but only of love to heap upon.

Thirteenthly, Here I meet with and partake of a cool, meek, patient, tender, gentle, quiet, lowly spirit, which is of the Lord, and of much esteem with him. This is the Lamb's nature, who is light; and this also is their nature who are of the Lamb, and walk in the light of the Lamb. All Esau's roughness, all Ishmael's disdain and scoffing, all Cain's envy and cruelty towards his brother, is of the darkness, whereof Cain, Ishmael, and Esau are, and wherein they walk, and their offspring; but this is not found in them who are light in the Lord, and who walk in the light, as he is in the light. And in patience to possess the soul, and to be tender towards sinners, meek, quiet, and humble before the Lord, and of a gentle spirit towards all. Oh! who, besides the children of light, know the preciousness of being thus created by the Lord, and of thus walking before him, in the light of the Lord Jesus, in the renewings

of the mind by him, in the life and power, wherein he anew createth and changeth, these things become natural. For in the light, whatever is of the darkness, whatever is corrupt, whatever is of the devil's kingdom, is discovered and removed from them that take up the light's yoke; and a contrary nature planted in the mind instead thereof, which brings forth quite other fruits, even of a contrary kind to what the darkness brought forth before. So that as it was said of Christ, Behold the Lamb of God; so it may be said of them, behold the lambs of God, who are sweet, meek, gentle, lowly in heart like him, bringing forth fruits like him, and walking like sheep among wolves, as he also walked.

Lastly, (To mention no more) Here, in the light, I meet with certainty, assurance, satisfaction; yea, infallibility. I meet with the evidence and demonstration of God's Spirit, which is infallible. I meet with God's witness, which is an infallible witness. I meet with God's Spirit, which is an infallible Spirit, who infallibly leads into all truth, and infallibly guides in the truth. I meet with an infallible Shepherd, who hath an infallible voice, and gives to his sheep an infallible ear, wherewith they infallibly hear. He opens an infallible eye, and gives to it an infallible sight of God, and the heavenly mysteries of his kingdom. The Spirit breathes infallibly, begets infallibly, leads infallibly, creates a new heart, a right spirit; which heart, which spirit, is of God's infallible nature, like him; for that which is born of the Spirit is Spirit. That which is born of man's fallible spirit and wisdom is fallible; but that which is born of God's Spirit and heavenly wisdom, is of the nature of his Spirit and wisdom; and hence it is that wisdom is justified of her children. The apostle speaks to the Galatians of having begun in the Spirit, chap. iii. 3. and did they not begin in that which is infallible? And if they went on in the Spirit, did they not go on in that which is infallible? I never found the light deceive me, nor did I ever find the birth of God's Spirit, the holy elect seed, deceived in me. And the new and living way, wherein this birth walks, is

infallible, in which there is no erring by those who eye the Lord, and follow his Spirit therein. This is the way cast up (the way of holiness, life, and peace), for the ransomed and redeemed of the Lord to walk in, in the gospel days, in which the wayfaring men, though fools, shall not err, Isa. xxxv. 8. The Lord, who hath promised, is able to make it good. The Lord make it more and more manifest, and bring more and more people into it, and keep them in the guidance of his blessed Spirit of truth, that they may see his light, and walk therein, and not let in any temptations from the spirit of darkness, and so follow him, and miss of the guide unto, and the preserver in, the new and living way.

POSTSCRIPT.

I DO not say that I, as a man, am infallible, or that any of us as men are infallible; but God's light, God's grace, God's truth, God's Spirit, God's wisdom and power, is infallible; and so far as we partake of that, are gathered into, and abide in that, we partake of that which is infallible, and are gathering into, and abide in that, which is infallible. And oh! let not men rest in, or be contented with, that knowledge which is fallible, but press after unity and fellowship with the Lord in his infallible spirit; there being no true union nor fellowship with him in any thing that is fallible.

Oh that Protestants, Papists, Jews, Turks, Indians, did all know and own this light, that there might be an end of the darkness and misery, wherewith mankind hath been so long overwhelmed; and happiness both in particular nations, and in the whole world, might be experienced in the stead thereof. For men's erring from the light and spirit of God, hath been the cause of all their misery; and their returning to the light and Spirit of God (from which all

have erred) will take away the cause of their misery, and in it (as they faithfully subject to the Lord and travel therein) they shall find his power, love, and mercy revealed, towards their restoring unto happiness.

I. P.

Thirty-first of the 5th Month, 1679.

CONCERNING

THE TIMES AND SEASONS,

Both which have Been, and which are yet to Be.

When God made man in his own image, placing him in paradise, and giving him dominion over the works of his hands; then was a time of great joy to Adam and Eve, and should have still been so to them, and all mankind, had they continued in the state wherein they were created.

When Eve, and by her means Adam, hearkened to the voice of the serpent, disobeyed the Lord their Creator, aspiring after wisdom, and the knowledge of good and evil, out of God's way; then was a season of misery to Adam and all his posterity; the holy and heavenly image being lost, and a cursed image gained in the stead thereof, and so man thrust out of paradise, and the blessedness thereof, into the earth, which was cursed for man's sake. So in this state, sin and the curse is man's portion, instead of the holiness and blessedness, which his Creator had allotted him.

When God promised the blessed seed, and revealed himself to the fathers in the faith, begetting sons to himself, who heard his voice, obeyed and walked with him; then was a blessed time and season to them, though sin and death reigned in the world. But when the sons of God also forgat him, and mingled their seed with the corrupted

world, then the deluge came, sweeping away all but Noah with his family, and the creatures saved in the ark.

When the Lord chose the Jews to be a people to himself, from amidst all nations, delivering them by his out-stretched arm out of Egypt, destroying Pharaoh, and his host, and led them through the wilderness, fitting the succeeding generation for the good land, bringing them into it, blessing and establishing them in it, while they feared him and walked in covenant with him, then was a blessed time and season with that people. But when they provoked God, brought his judgments often, and at last utter ruin and desolation upon themselves, then were seasons of great misery and distress, and at last of utter destruction to them.

While the Gentiles were cast off, and were no people, being of the corrupt seed which God hath not chosen, nor had any delight in, and while they knew not the living God, but worshipped stocks and stones, and so were liable to the pouring down of his wrath and indignation upon all occasions, and to utter ruin and destruction, when their iniquities were full, it was a sad time and season with them, wherein they were estranged from the life of God, and his holy covenant of promise, and were without God in the world.

When the Lord preached the gospel to the Gentiles, by his holy apostles and ministers, manifesting Christ to them, the hope of glory, the mystery hid from ages and generations, ingrafting them into the holy vine and olive-tree, giving them to partake of the sweetness and fatness thereof, even of the riches of his grace and goodness in his Son, who is eternal life, and gives eternal life to all his; then was such a time and season of love, grace, mercy, and peace from God our Father, and from the Lord Jesus Christ (both towards Jews and Gentiles) as had not been known in the world before.

When the Christian church apostatized, the love in many waxing cold, men minding the name of Christianity, and form of godliness, but not the life and power, and so the Lord was *provoked against* them, to remove their candle-

stick out of its place, and give up the outward court to the Gentiles, and so the Spirit was lost and departed from, the life lost, the power lost, the everlasting gospel hid from men's eyes, and darkness and men's inventions set up instead thereof, in nations, tongues, and people, and the witnesses to any appearances of God's living truth and holy power persecuted; then was a sad time, then was a season of death and darkness reigning over all nations, kindreds, tongues, and people, and the cup of fornication drunk by them all, and all generally bewitched by it, except those whose names were written in the Lamb's book of life. This was the greatest time of darkness (wherein the mystery of iniquity most deeply wrought in the deepest ways of deceit) that ever was in the world.

When the church comes again out of the wilderness, when the Spirit and power of God builds up again the gospel church in its primitive glory, when the everlasting gospel is preached again to all nations, kindreds, tongues, and languages, in the authority and power of God, when the Spirit of the Lord is poured out plentifully on his sons and daughters, and they prophesy, walk, and live in it, when God dwells and walks in his people, and his true light shines in them, dispelling the darkness thoroughly, and filling them with the glory and majesty of the Lord, and they ascend up out of the world's Spirit and nature, into his Spirit and nature, even in the sight of their enemies, and the full wrath of the Lamb be poured out on Babylon, and the full glory revealed in Zion; then shall there be such a day of brightness and pure, heavenly glory as shall dazzle the eyes of all beholders.

But the passing away of this night, and the bringing forth of this day will be very terrible and dreadful, both in particulars and in nations. The kingdoms of this world must indeed become the kingdom of our Lord and of his Christ; but it will require great power to bring it about. The wrath and strength of the spirit of darkness will be working against the Lord and his power to the utmost; and the more it works against the Lord and his power, the

more will the Lord's power, and the wrath of the Lamb be revealed against that spirit, and against all its devices and undertakings against the counsel and power of the Lord. Oh! blessed are they that are of the Lamb's nature and Spirit, of his righteousness and meekness; for the wrath of the Lamb will not be kindled against them, but he will be a munition of rocks unto them, and their inward life shall be preserved, and they shall enjoy peace with the Lord in the midst of all that shall outwardly befall them.

Mesborow in Kent, 22nd of the 6th Month, 1679.

The everlasting gospel hath been preached in this nation (and also other nations), just after that very manner as it was foretold it should, Rev. xiv. 7. "Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come; and worship him that made heaven and earth, and the sea, and fountains of waters."

Now, they that have heard this blessed sound of the everlasting gospel, and have learned to fear God with this fear which the gospel calls for (which is the fear of the new covenant, which is not taught by the precepts of men, but which God puts into the heart in the new covenant), and to give glory to him, bowing to him, and learning righteousness of him, in the hour of his judgment upon their souls, and have worshipped him, and him only, in his Spirit and truth, which is the gospel worship, or the worship of God according to the everlasting gospel; these are accounted with God knowers and obeyers of the gospel of our Lord Jesus Christ. These are a peculiar people to God, whom he hath taken an especial care of, and whom he will hide under the shadow of his wings, and in the secret of his pavilion, while his wrath is poured out upon peoples and nations.

But others that have not been gathered under the shadow of God's wings, by the preaching of the everlasting gospel, who have not known or obeyed the sound thereof; when the storm comes, when the wrath of God is revealed against all ungodliness and unrighteousness of men (whereof this

nation is full, and hath had several tokens of God's great displeasure for a long time), they will not find a shelter, though they flee to the rocks and mountains to hide and cover them from the wrath of the Lamb, but will lie open to the stroke of the overflowing scourge, which useth to overflow nations, after such a deluge of sin as hath long overflowed this nation. Oh that men could hear the voice of the rod, and him who hath appointed it, and seek a hiding-place, and enter into the chamber of rest and quietness with the Lord, until the indignation be overpast!

Now, unto any whose hearts are touched with the fear of the Lord, and the sense of his righteous judgments and wrath due to this nation (which doubtless have come in part already, and are coming faster and faster, and entering into the very heart and bowels of it), and who would escape the stroke of God's dreadful hand, and find inward rest and peace with him in the day of outward trouble and sore distress;

To such, a few words of advice, very early this morning, lay upon my heart.

First, Seek the Lord (oh, do not seek the world, but seek the Lord who redeems out of the spirit of the world, where the wrath comes, and upon which it is to sieze!). And "seek righteousness, seek meekness; it may be ye shall be hid in the day of the Lord's anger." Zeph. ii. 3.

Secondly, Wait upon God, that ye may learn of him to "keep your heart with all diligence, for out of it are the issues of life." If ever ye know the issues of life, ye must know them there; and if ye know the issues of life there, and they sweetly issue up, and flow into your souls, they will refresh and delight you in the midst of all the sore afflictions, troubles, and distresses, which can befall you outwardly. Read Psa. xlvi. and consider.

Thirdly, Mind who knocks at the door of your hearts, whether it be the destroyer or Saviour of the soul; for both of these knock often at the door, but men are not aware thereof. And wait to receive power from God, to be faithful door-keepers, that ye may keep the door of your hearts

shut against the enemy, when he knocks with any temptation, and may open them to the Lord, when he knocks with any motion or pure stirring of life.

Fourthly, Wait to know, and experience truly, and also more and more, the Christian Spirit and state, the state of a servant to the Father, and his Son Christ, the state of a soldier, the state of a pilgrim and holy traveller; to be doing the Lord's work (the Lord's will, and not your own), to be fighting the Lord's battles, against his and the soul's enemies, and to be travelling farther and farther out of the spirit, mind, and nature of this world (wherein the kingdom of darkness stands), into God's Spirit, where the kingdom of the dear Son is known and entered into, by those that deny their own wisdom, and become as little children.

Many have the form of godliness, who are not accepted of the Lord; but such only as know God's power, and are led by his Spirit, such are indeed in Christ Jesus; for the holy power grafts the soul, mind, and spirit of a man, into the holy stock and root of life. And such know the new creation in Christ, and the works of the new creation, which they perform and walk in (being God's *workmanship, created in Christ Jesus, unto good works*). And here the *old things pass away* (which can pass away by no other means, but by the revealing of the arm and power of God inwardly in the heart, and by its effectual operation there), *and so all things become new.* Now, where all things become new, where the heart is new, the mind and spirit new, the desires new, the joys and delights new, the life and conversation new, and the soul walks before the Lord, not after the flesh, but after the Spirit, even in the newness thereof; what is there for the wrath of God to sieze upon?

Though the Lord be a consuming fire, yet it is to his enemies, to sin, to unrighteousness, to the chaffy, earthly mind and nature; he is not so to his children, to the wheat, to the holy seed, to them that are new-created and cleansed by him, to them that fear him, love him, walk with him, keep his commandments, obey the gospel of his Son, denying all for him, and following the Shepherd and Leader of

their souls, out of all untruth and unrighteousness, into all truth and righteousness. Surely, these shall not only be able to abide, but dwell with the devouring fire, and everlasting burnings; and that shall be their safety and shelter, when the flames thereof break forth to consume and burn up the chaff everywhere.

25th of the Sixth Month, 1679.

POSTSCRIPT.

THE gospel religion is very precious, being inwardly felt and experienced in the life and power of it; but a bare profession of it, out of the life and power of godliness, is of no value in the sight of God, nor is it of any profit or advantage to the soul.

ISAAC PENINGTON.

THE END.

INDEX.

NOTE.—The compiler of the following Index, anxious to avoid any inadvertent misstatement of the views held forth in the work, has believed it best to adhere, as nearly as practicable, to the author's own expressions. This plan, while it has unavoidably brought the Index to a somewhat unusual size, presents to the reader a greatly increased facility of reference to any desired passage, for the elucidation or defence of sound Christian doctrine.

A

Ability, how received, to obey God's commands, ii. 295.
Abraham justified by living faith, i. 142.
..... had his faith from Christ, iv. 78.
..... knew the eternal Word,—was turned from darkness to light, iii. 225.
Account of what we [Friends] are, and our works, i. 134.
..... of our reasons for certain practices, i. 346.
Accusations and temptations of the enemy, the Lord to be waited on in them, ii. 557.
Adam, his fall was foreknown of God, iv. 111. [319, 321.
..... his posterity are dead in trespasses and sins, iv. 206.
Adding to and diminishing from "the word of the prophecy," i. 316, 318,
Admiration of God, must not be in the natural part, chaffy, but in a deep sense, iv. 238.
Adoption of sons is through obedience to the Seed, iii. 148.
Adulation of instruments, the danger of it, i. 416.
Adultery, (spiritual) what it is, iv. 359.
Affliction through loss of a child, tender counsel in it, iii. 530.
Afflictions for Christ not to be shunned without the Lord's so ordering, i. 413, 415, 422.
..... to be received at the hand of the Lord, and the benefits thereof, ii. 520, 551. [ii. 552.
..... if outward ones work out exceedi g glory, what shall the inward?
..... of Lady Conway, desires they may fit her for an eternal weight of glory, iii 523. [294, 303.
Angel (the) sent to preach the everlasting gospel after the apostasy, iv. 82,
Anointing (the) received from Christ, the anointed, is sweet, iii. 359.
..... of the Lord gives a certain judgment and discernment, iii. 560.
..... (the holy), nothing is more certain than it, iv. 161.
..... is that by which alone false spirits are to be tried, iv.
..... is the great gospel ordinance, iv. 208. [191.
Antichrist, a wolf in sheep's clothing, i. 206.
..... can own Christ and the ordinances in the letter, i 210.

Antichrist undermines the Spirit, not by denying, but by perverting the
..... prevails through getting the form, i. 440. [Scriptures, i. 420.
..... can speak great words of Christ's death, resurrection, &c. i. 440.
..... his reign is already partly ended, i. 475.
..... got into the temple, setting up an invented worship, ii. 101.
..... enters the outward court, upholding the form with great show of devotion, ii. 107.
..... is a mystery of iniquity, working under an appearance of godli-
..... and antichristianism, what it is, ii. 128. [ness, ii. 107.
..... his overthrow already begun, ii. 232.
..... after his darkness is past, the light to shine clearer than ever, ii.
..... was to reign till the coming of Christ in his power, ii. 476. [300.
..... after long working, got into the temple, and was owned there instead of Christ, iii. 137. [138
..... appears not as antichrist, but in a mystery of fair pretences, iii.
..... hath horns like a lamb, but not the Lamb's nature, iii. 138. [138.
..... his church is Babylon, and the plagues will be found upon it, iii.
..... (he is) who denies Christ's appearance in the flesh, or as the hope of glory in the saints, iii. 166.
..... his work has mainly been to deny the spiritual appearance, iii.
..... was to reign 1260 days, iii. 434. [166.
..... how deeply he blinds and deceives men, iv. 325, 330.
..... the spirit of it appears in sheep's clothing, iv. 355.
Antichrists there were in the apostles' days, i. 404.
Apostasy (the great), from the true life of Christianity, i. 51.
..... foretold by Christ and his apostles, i. 52 to 54.
..... began in the apostles' days, i. 56.
..... that there is to be a recovery from it, i. 88.
..... of Israel from the fountain of living waters, i. 147.
..... of Christian Israel in like manner, i. 148.
..... (the great), a lowly seed preserved through it, i. 85, 292.
..... after it, the gospel was to be again preached, i. 198.
..... its early creeping in, i. 291; ii. 475.
..... set up a dead form and imitation of living worship, &c. i. 292.
..... the recovery from it is hid from the fleshly wise, i. 502.
..... with what substitution from the pure truth it began, ii. 3.
..... witnesses all through it, clothed in sackcloth, ii. 17, 399.
..... the night of it, how dark and woeful, ii. 166; iii. 253.
..... foretold to the seven churches of Asia, ii. 172.
..... there is to be an end of its night, and of the false church, ii. 173.
..... by its deceitfulness it took the greater body, ii. 471.
..... came by those who were in the form, but not in the life, ii. 472.
..... came by the church not keeping to the anointing, iii. 133.
..... is already ended in some, iii. 158, 260.
..... the Lord had a remnant through it, iii. 253.
..... began with highmindedness, and a form without power, iv. 94.
..... in it, notions and knowledges took with men, iv. 263. [to 346.
Apostate (an), pretender to the light within, exposed and refuted, iv. 317.
Apostles (the) did not command what men should believe, but to be faithful to that revealed, ii. 22.
.....foretold a falling away from the truth, ii. 470. [truth, ii. 11.
..... (the false) gathered a worldly church, and preached a counterfeit of
..... and holy men, wrote not in their own will or wisdom, iv. 167.
..... their words owned by men who have not their spirit, iii. 382.
..... their message was, that God is light, &c. iii. 453; iv. 169. 204
Apprehensions of men from the letter, lead them to oppose even what is testified in Scripture, iv. 228.

Apprehensions of men, the danger of setting them up above the Spirit, and even the letter, iv. 284.
Armor of God, how it is to be received, iii. 474.
Army of England, exhortation to uprightness, i. 358.
Aspiring to rule, how it is to be kept down, i. 456; iv. 354.
..... above our allotment, the danger of it to the soul, ii. 561.
Atonement, had not Christ made, for sin, all mankind would have perished,
..... we have a share in, if we walk in the light, ii. 554. [iii. 369.
..... by the sacrifice of Christ, iv. 113, 116. [science, iv. 318.
Authority is given by Christ to his servants, in things pertaining to the con-
..... the saints have in Christ, to judge fallen spirits, iv. 326.
..... to bind and loose, is necessary to the true church, iv. 328.
..... without it would be confusion, iv. 328.
..... in man's corrupt nature excluded by Christ from his church, iv.
..... of overseers in the church, iv. 351. [351.
Axe laid at the root of the corrupt tree, how glorious, iv. 238.
..... in gathering the "Quakers," iv. 295.

B

Babel of Christians, as well as others, to be overthrown, i. 288.
Babylon, the city of antichrist and confusion, described, i. 184.
..... her dangerous deceptions, i. 193, 213, 218, 222, 338, 473.
..... her worship not justified, because of some entangled in it, i. 232.
..... the people of God to come quite out of, i. 228, 333, 471; ii. 21; iii. 114.
..... took the true church's place, at her flight into the wilderness, i. 318.
..... can imitate even regeneration, to deceive, i. 339.
..... hath false crosses and resignation, keeping the flesh still alive, i.
..... a false love, zeal, and life, i. 342. [341.
..... her deceit may be discovered by listening to Wisdom's voice, i. 473.
..... all the coverings of her deceits to be rent and taken away, ii. 4.
..... her daughters deny her in words, yet partake of her spirit, ii. 23.
..... they who build up churches like her, are her daughters, iii. 124.
..... its foundation is in imitation of the things of Zion, iv. 304.
Backsliding is denied by the backslider, i. 149.
..... warned against,—the cause of it, ii. 452.
Balance of the sanctuary appointed to weigh spiritual things, iii. 178; iv. 271.
Banishment of "Quakers" from New England on pain of death, i. 373, 407.
Baptism is of the Holy Ghost and fire, iii. 169.
..... was not a part of Paul's commission, iii. 169; iv. 150, 218.
..... (outward) is no more of a gospel nature than outward circumcision,
..... the one saving, is of the soul, inward, iv. 146. [iii. 531.
..... is the antitype of the ark of Noah, iv. 144.
..... concerning being buried with Christ in it, iv. 145.
..... and circumcision, outward and inward, iv. 146.
..... of the Spirit, was long before John's baptism, iv. 147.
..... was to be *into*, not *in*, the name, &c. iv. 151.
..... with water, used for a time, in the weak state of the Jews, iv. 152.
..... the one we own, with the Holy Spirit and fire, iv. 213.
..... with water, concerning its insufficiency, iv. 425, 439.
..... Paul was not by it made free from the law of sin, iv. 426.
..... the difference between it and the gospel baptism, iv. 427.
..... to be with the water of the fountain opened for sin and uncleanness, iv. 431, 446, 452.
Baptism and circumcision, a parallel drawn between them. iv. 441. 444. 449.

Baptism of John was unto repentance and was a profession of repentance, iv. ..... of the Spirit, its blessed effects on the soul. iv. 448, 450. [433.
Baxter, Richard, a paper of his shown to be defective, i. 510.
Bearing one another's burdens, i. 446.
Beast (the) with horns like a lamb, &c. i. 288.
..... or antichrist, had power given him to war full 42 months, i. 475.
..... out of the sea, the Roman power depraved by Satan, ii. 18.
..... out of the earth, and the number of his name, ii. 20.
..... out of the sea, overcomes by the sword, but the saints overcome him by patience and faith. ii. 18.
Belief, historical, is not true faith, i. 305.
..... natural, is of another nature from true faith, iii. 555.
..... a mere, of God and Christ, will not save us, iv. 71.
..... of the relation, will not satisfy the thirsty soul, iv. 208.
Believers, primitive, the life, power, and Spirit which they partook of, iii.
Birthright, the selling of it, and loss thereby, i. 304. [252.
Blasphemy of heathenish Christians, i. 95.
..... what it is, iv. 43.
..... is chiefly among those who pretend to the name of Christ, iv. 45.
Blessedness of those persecuted for conscience' sake, ii. 198.
Blood of the everlasting covenant, i. 391.
..... of the Son and heir is required of the Jews, ii. 244.
..... of the Lamb, sprinkled on the door-posts, ii. 488.
..... of Christ, is inwardly sprinkled on the consciences of believers, ii. 564.
..... how sin may be washed away by it, iii. 68.
..... outward, cannot cleanse the conscience, iii. 372, 375.
..... of the Lamb, sprinkled inwardly, taketh away sin, iii. 507; iv. 118.
..... every man's will lie at his own door, iv. 112.
Boasting and self-confidence excluded by the law of faith, iii. 333.
..... no ground for it with the true Jew, iv. 232.
Bow, we cannot, to the appearance of evil in any, ii. 211.
..... to man's commands, contrary to God's will, ii. 215.
Bowing to man hurteth him that receiveth it, i. 398.
..... under the law, justifieth it not under the gospel, i. 399.
Bread of life, to be received daily, i. 323.
..... and wine, outward, trusted in, may lead to idolatry, ii. 522.
Brute, Walter, denied any liberty for Christians to swear, ii. 137.
Building on outward knowledge, and not inward life, will not stand, iii. 255.

C

Cain, his wickedness was of his own choosing, iii. 148.
Calamities may draw us more into an acquaintance with God, i. 512.
Candle of the Lord is to search out Babylon, i. 199.
Candlestick to be removed, when the oil ceases to flow into it, iii. 549.
Captivity of many professing godliness, to images of their own forming, iv.
Causes of the zealous Jews so greatly erring, i. 288. [122.
Caution against stumbling at failings in the Lord's servants, iii. 485.
"Cease from man,"—the great scope of this injunction, ii. 26.
Child, a mere, to the wisdom of this world, the Lord will lead, i. 502.
Christ, the Mediator of the new covenant, i. 100; iv. 116, 118.
..... who died at Jerusalem, owned by us in the Spirit, i. 276; iii. 80, 85,
..... cannot be separated from his Spirit, i. 227. [166.
..... is the head of the Church, i. 367, 380.
..... never gave order for killing men for religion, i. 381.
..... our true belief respecting him, i. 385.

Christ, his prepared body distinguished from his own life and light, i. 385.
..... his example of humility, i. 457.
..... his church to be governed spiritually, i. 459.
..... though ministering, he ruled as Lord and Master, i. 459.
..... coming in the flesh, fulfilled the righteousness of the law, and ended that dispensation, ii. 52.
..... who they are that reap the fruit of what he did in the body, ii. 121.
..... what his government is, ii. 132.
..... his government not opposed to just national government, ii. 138.
..... hath cast up a path of rest for the weary soul, ii. 218.
..... what he did for us without us, as well as the inward work, ii. 288, 409.
..... how he may be known in Spirit, ii. 292.
..... his blood cleanseth from sin without outward knowledge, ii. 329.
..... the literal and the spiritual way of knowing him, ii. 307.
..... concerning him as the Word, ii. 368; iv. 198.
..... the true knowledge of him is revealed inwardly, ii. 370. [ii. 440.
..... the same in Adam before the fall, and in the promised seed after it,
..... the inward leader, &c., compared with Moses, the outward, ii. 499.
..... the same that appeared in flesh, now appears in Spirit, ii. 523; iv. 197.
..... how highly his sufferings are prized by us, ii. 547.
..... we cannot set his manhood above his life, though we honor it, ii. 548.
..... his enlightening operations in the soul, and how obstructed, iii. 11.
..... is manifested in the heart as a seed of life, iii. 12.
..... appearing in the Spirit, is the same that appeared in the flesh, and we look for no other, iii. 12, 45, 55, 244.
..... is more able to save than the enemy to destroy, iii. 14.
..... stripped himself of the form of God, and appeared as man, iii. 23.
..... we may know what is said of him, and yet not know him, iii. 25.
..... distinguished between himself as one with the Father, and the body that he appeared in, iii. 29, 56.
..... his offering for sin, iii. 31, 41, 228, 388.
..... his natural flesh and blood distinguished from his life, iii. 31, 42, 51.
..... Jesus, the Saviour, is from everlasting, iii. 35.
..... was also born in Spirit of the "woman clothed with the sun," iii. 36.
..... his name was from the anointing, iii, 43. [iii. 50.
..... is the tree of life, the true vine, into which the living are engrafted,
..... one with the Father and Spirit, and cannot be divided, iii. 57; iv. 127.
..... what is a true, living confession of him? iii. 81
..... our advocate with the Father, iii. 107.
..... what it is to wear the garment of righteousness, iii. 108.
..... was born in Spirit of the spiritual woman, the church, iii. 158.
..... as he healed outwardly, when in the body, so now he heals inwardly,
..... is both the food and clothing of the faithful, iii. 168. [iii. 159.
..... is he not stronger than "the strong man?" iii. 189.
..... is made of God unto us righteousness, &c., iii. 210, 212, 218.
..... another than hath appeared, we do not expect, iii. 233.
..... is the promised seed, but is the seedsman also, iii. 234.
..... the Rock of Ages, before and since he took the prepared body, iii. 235.
..... is our rock and foundation, as inwardly revealed, iii. 247.
..... hath risen in the children of light, as the hope of glory, iii. 284.
..... was, and still is, known by his baptizing power, iii. 363.
..... mighty works, iii. 364.
..... his flesh and blood testified of, iii. 53, 168, 351, 367, 378, 377.
..... his inward and outward virtue to be distinguished, but not separated,
..... within, the builders of this age refuse, iii. 388. [iii. 376.
..... how we are taught the infinite worth of the sacrifice, iii. 388.

Christ "in you, the hope of glory," the same that appeared in that prepared
..... his sacrifice had relation to all men, iv. 38. [body, iii. 544.
..... his Spirit, contrasted with that of the Scribes and Pharisees, iv. 41.
..... within, the hope of glory, ii. 497; iii. 166, 284, 387, 544; iv. 61, 72, 228.
..... appeared, before and under the law, as an angel, or in visions, iv. 87; also in shadows and types, iv. 88.
..... as the brazen serpent, was lifted up for the healing of all that look to
..... concerning his priesthood, iv. 113. [him, iv. 110.
..... he who is born of his Spirit partakes of the benefits of what he did in the body, iv. 207.
..... little of his reign in Spirit was known during the apostasy, iv. 215.
..... those not outwardly knowing of his death and resurrection, yet being in the faith of the power, may be saved thereby, iv. 224.
..... how John the Baptist taught that he might be known, iv. 241.
..... many talk of him, but few come to him, iv. 311.
..... concerning his dying at Jerusalem, iv. 342.
Christianity begins in the Spirit, and its progress must be therein, i. 465.
..... the true, contrasted with the worldly and false, ii. 473.
..... its very name was defiled by the filthiness of the apostasy. iii.
..... true, and the true Christian, characteristics of, iii. 397. [140.
..... even among those gathered to its power, there are different
Christians, their life is in the Spirit, i. 387. [states, iii. 482.
..... as Christ's soldiers, must stand in his battles, till ordered otherwise, i. 415. [jection to Christ, ii. 74.
..... true, their beginning, growth, perfection, and rest, are in sub-
Church, the true, consists of living, spiritual stones, i. 82; ii. 10.
..... is the pillar and ground of Truth, i. 82.
..... the, in the apostasy, i. 82, 333.
..... the false, is painted to look like the true, i. 201. [330, 421.
..... the true, flying into the wilderness, Babylon took her place, i. 318,
..... the gathering thereof from among the nations, i. 329.
..... is brought back from the wilderness, i. 334.
..... of England, established and maintained by force, i. 367.
..... the, care needed, that nothing grow in it but Christ's Spirit, i. 465.
..... was to abide in the wilderness a time, times, and half a time, i. 501.
..... must be rebuilt, not in man's will, but the Lord's, i. 513.
..... fled into the wilderness for 42 months, ii. 9, 13, 14, 126, 145, 172.
..... a, of man's building may be much larger than the true, ii. 10.
..... of the old testament, distinguished from that of the new, ii. 105.
..... the true and false contrasted, ii. 473.
..... the true, is that gathering which is in the life and power, ii. 304.
..... the order and government of it, ii. 397.
..... how the true is to be known, ii. 478.
..... the true, many lose its state by letting in corrupt doctrines, practices, &c., ii. 479, 480.
..... the true, during the apostasy, is in desolation and persecution, ii.
..... its glorious state before the apostasy, iii. 75. [476.
..... will come out of the wilderness, and be again acknowledged by men to be the church of Christ, iii. 76.
..... of the new covenant, what it is, iii. 109, 429, 456.
..... what built on, and how united together, iii. 110.
..... mixing with the world, &c., becomes a synagogue of Satan, iii. 112.
..... the true, its beauty, power, &c. while in the Spirit of its Head, iii.
..... of Jerusalem, and of Rome, their excellent state, iii. 130. [127.
..... of Philippi, Colosse, Thessalonica, Ephesus, Smyrna, and Philadelphia, iii. 131, 132.

Church, the primitive, how it declined from its first estate, iii. 135.
..... the, may be greatly defiled by poisonous weeds, iii. 136.
..... at first, what it was, and of what composed, iii. 138.
..... the true, after the apostasy, to be as it was before it, or even more glorious, iii. 140.
..... of the gospel, what it is, iii. 310. [life, iii. 498.
..... the true, they that are therein, feed not on fancies, but on eternal
..... is lighted by eternal light and life in believers, iii. 549.
..... a true, corruption may creep into, by negligence, and not waiting on the Spirit, iii. 550.
..... concerning it as the spouse of Christ, iv. 8.
..... the need for its members to be gathered into, and abide in the power, iv. 9.
..... of Christ, what characterizes one, iv. 9.
..... the true, queries concerning, in the apostles' days, and since, iv. 64.
..... concerning her flight into the wilderness, iv. 65.
..... the false, concerning her and her golden cup, iv. 66.
..... the true, concerning her coming out of the wilderness, iv. 65.
..... the, may be instrumental in preserving individuals from snares, iv. 358. [the world, iv. 364.
..... is to testify against such as turn into the spirit and practices of
..... the true, every renewed, quickened soul is a member of, iv. 379.
..... the, is to take care of its members, that they walk according to the truth, iv. 381.
..... in the gospel, a company of believers, after the Spirit, iv. 490.
..... glorious brightness of that day when she comes out of the wilderness, iv. 498.
Churches must be tried, whether true or false, by the anointing, iii. 121.
..... whatever is written of them should be from the Spirit and Word
Church-government, marks of the true and false, i. 361. [of life, iv. 328.
..... must be only in the Spirit of Christ, i. 465.
..... is not to be by the power of the magistrate, ii. 28.
..... in the Spirit and power of Christ, advocated, iv. 317, 347.
..... the seriousness and solemnity of spirit of those engaged in it, iv. 324.
..... a true measure of life, though not the highest, is necessary for it, iv. 334.
..... its necessity acknowledged and advocated, iv. 369.
..... the spirit and manner of it, iv. 372.
Circumcision of the heart was enjoined by the prophets, i. 418.
..... must be known inwardly by the children of the new covenant,
..... of Christ, according to the new covenant, iii. 227. [ii. 492.
..... and baptism, outward and inward, compared, iv. 156.
..... under the gospel is inward, iv. 281.
City, the holy, or true church, was to be trampled under foot, i. 474.
Clean thing, who can bring out of an unclean? i. 487.
Clerks or clergymen, we dare not help to maintain, i. 349.
Comforter the, he that looks for, must receive the Reprover and Convincer of sin, i. 498. [488
..... is ready and able to help our souls in the sorest distresses, iii.
Commandments, the ten, were shadows of the living substance, ii. 39. 53.
..... may not be broken, being comprehended by the law of the Spirit, ii. 40.
Commission from the Lord, sufficient and obligatory, i. 376.
Communion with God, much that is thought so is not really so, iv. 200.
..... with God and Christ, the way to it, iv. 288.

Communion with God is in the seed of life, iv. 402.
..... and refreshment enjoyed in our silent worship, iv. 298.
Comparison of the figures and types under the old covenant, with the substance under the new, iii. 409.
Compassion of the Shepherd to the weakness of his sheep, i. 551.
Compulsion was by the beast with horns like a lamb, i. 430.
..... in religion, weighty queries respecting it, iv. 478. [iii. 292.
Condemnation is not for want of light, but of belief in and obedience to it,
..... greater to some than others, according to their abundance of light, iv. 39.
..... there is none to them that walk after the Spirit, iv. 178, 209.
..... of men is not from insufficiency of the power of Christ's light, iv. 223.
..... is not that they *cannot*, but that they *do not* come to the Son, iv. 233.
Condescension to each other's different growth and experience, i. 463.
Confession of Christ, the true, spiritual, distinguished from the outward and formal, ii. 472. [81.
..... must be from knowing, and being subject to him, iii.
..... before men, a great duty, iii. 487
Confidence, our, and testimony thereof in the truth, iv. 217.
Conflicts of the two seeds or births in the awakened soul, ii. 487, 489.
Conformity to the world warned against, iii. 487.
Congregationalists, how tenderly the author left them, iv. 273.
Conscience is kept void of offence, by obedience to the light of Christ, i. 443.
..... to be distinguished from the voice of the Spirit in it, i. 444.
..... liberty of, is a just claim of the people, i. 453.
..... great care needed that it be kept tender, i. 465, 466.
..... is the seat of faith, i. 465.
..... tenderness of, questions and answers concerning, iii. 233. [234.
..... is hardened by fleshly wisdom, and defiled by disobedience, ii.
..... the witness therein for God, the ground of religion, &c. iii. 100.
Controversy respecting true and false church and ministry, ii. 130.
..... with a false pretender to the light, iv. 317.
Contumacy against government, denied, i. 452.
Conversion, questions and answers concerning it, ii. 233.
..... a description of it, ii. 267; iii. 195.
..... its exercises and conflicts, and the benefits of them, ii. 269.
..... is by the inward law and life of righteousness, iii. 304.
Conway, the Lady, tender counsel to her in her afflictions, iii. 523.
Coolness of spirit recommended, and lowness before the Lord, iii. 528.
Counsel and help to be received by the weak in doubtful cases, ii. 507.
....., weighty, to one stricken in years, iii. 506.
..... to the poor among Friends, iii. 532.
..... to the afflicted, iii. 523, 530.
Court, the outward, to be given to the Gentiles, i. 319, 421; ii. 9, 106.
Covenant, the new, Christ is the Mediator of, i. 100.
..... is written in the heart, i. 100, 395, 417.
..... is needful to the christian, i. 101.
..... of grace, curious fabrics about it, i. 119.
..... difference between the old and the new, i. 386: iv. 172.
..... the blood of the everlasting, i. 391.
..... the new is substance, the old was a shadow of it, ii. 8, 39, 41.
..... the new and old compared and distinguished, ii. 29, 36, 52, 439, 444, 469.
..... the old, made offence abound, ii. 31, 55.

Covenant of the law, was a ministration of the letter, ii. 82.
..... of the gospel, is of and in the Spirit, ii. 32, 71.
..... of Mount Horeb, not perpetual, but to vanish away, ii. 36, 37.
..... (the new,) is the law of the Spirit of life in Christ Jesus, ii. 36.
..... being the substance, the old a shadow, ii. 39.
..... is inward, not in the letter, but the Spirit, ii. 38.
..... (the eternal,) the same under the law as under the gospel, ii. 61.
..... (the old,) the laws of it comprehended in the righteousness of the new, ii. 47, 61, 73.
..... (the new,) is written within, in the heart, ii. 77.
..... and ministry of the Spirit, is far beyond the letter, ii
..... (a better,) was promised to the Jews, ii. 442. [78.
..... (the new,) is known in subjection to Christ within, ii. 497.
..... the efficacy of its laws in the soul, ii. 534.
..... queries concerning it, iii. 155, 195; iv. 68, 76, 173.
..... what it is, iii. 156, 428, 558.
..... of light and life, is universal, nigh to all mankind, iii. 291.
..... (the everlasting,) how the soul may receive and retain it, iii. 301.
..... (the new,) a knowledge of it given to the new birth, iii. 319.
..... the teacher therein is God himself, iii. 320.
..... the precious things contained in it, iv. 23.
..... its requirements, iv. 24.
..... how it may be broken by the soul, iv. 27.
..... questions answered concerning it, iv. 50.
..... the promises of God in it, iv. 52.
..... another spoken of, by Moses, besides that made in Horeb, iv. 222
..... the new, how we met with its law, iv. 296.
..... is received in the Seed of the Kingdom, iv. 393.
..... was hiddenly effective in the time of the old, iv. 484.
Coverings of wickedness are all to be stripped off, i. 227, 426.
..... of Babylon's deceit are all to be rent away, ii. 4.
Controversies not justly chargeable to the "Quakers," in England, i. 435.
Creation, anew, in Christ Jesus, how the soul may witness it, iii. 522, 527.
..... the new, in Christ Jesus, what it is, iv. 195.
..... who they are who experience it, iv. 501.
..... what is the righteousness of it? iv. 283.
Crooke, John, a letter from him, on the loving-kindness of God, ii. 325.
Cross of Christ, must be taken up daily, i. 125, 424, 552.
..... is not to be shunned, i. 413, 415, 422, 427; iv. 489.
..... and life of Christ are rejected, but images thereof adopted by the world,
..... the daily, by it the work of salvation will daily go on, i. 539. [i. 330.
..... of Christ, he that bears it daily shall witness redemption, ii. 503.
..... must be taken up, and then the yoke is easy, ii. 561.
..... he that taketh it up thoroughly, ceaseth from sin, iii. 186.
..... or his yoke, what is it? iii. 313.
..... is inward, crucifying to the world, iii. 338.
..... under it is the fight of faith, and the power to overcome, iii.
..... if not abode under, the enemy gains power, iii. 340. [339.
Crosses and resignations, false images of them are in Babylon, i. 341.
Cursing of Meroz, and others, was by the Lord's command, i. 406.
Crown of glory is laid up for those who abide faithful to the end, iii. 8.
Crucified with Christ, what is this? iii. 51.
Cutting off ears of "Quakers," by the rulers of New England, i. 376.

D.

Dangers, besetting the path of life, ii. 274.
..... the way of preservation therefrom, ii. 275.
Dark suggestions of the enemy, to be watched against, i. 542.
Darkness of the apostasy is passing away, iii. 204, 260.
..... of those who are in the form, without the power of godliness, iii. 462.
..... of the night during the apostasy, iv. 32.
..... that the Lord found us in, when he came to visit us, iv. 123.
..... he that is not turned from it to the light, cannot savingly know Christ, iv. 271.
David saw through sacrifices, to the law which is perfect, i. 418.
..... became wiser than his teachers, by the inward law, i. 418.
..... and the prophets knew the inward law, by the same, ii. 61.
..... was acquainted with the new creation and true rest, ii. 75.
..... had the law written in his heart, iii. 287.
..... prayed the Lord not to take his Holy Spirit from him, iii. 305.
..... concerning the Word, or Law, so earnestly desired by him, iv. 161.
..... by what rule did he say that God desired not sacrifices? iv. 161.
..... his spirit being gathered inward, clearly saw what pleased God, iv. 162.
..... knew the Word of the New Covenant a light to his path, iv. 225.
Day (a certain) of account, for transgressors, i. 520; ii. 532.
..... of small things, is not to be despised, i. 479, 498; ii. 323; iii. 183, 557.
..... (a spiritual) there is to be again, after the apostasy, ii. 174.
..... who can hinder its arising? ii. 174.
..... a mighty, of redemption, and of the light of life, is determined, ii. 236.
..... a, there is to be, of the pouring out of the Spirit upon all flesh, ii. 251.
..... the, was cloudy and dark, before the the light shined into our understandings ii. 451.
..... a, of reckoning with all men for sin, iii. 147.
..... for life to the soul, every man hath, iii. 149.
..... of visitation to all men, iii. 295.
Days, none have any real holiness above others, ii. 74.
..... six, of labor and travail, to come to the seventh of rest, ii. 80.
Day-spring from on high, not notions about the light, must dispel the night in the heart, iii. 307. [218.
Day-star, its arising in the heart should be waited for by all Christians, iii.
Dealings of the Lord with us, in nurturing us in the ministration of life and power, iv. 122.
Death-punishment not feared by the faithful, so as to deter from duty, i. 377, 432.
..... even for blasphemy, not allowed under the gospel, i. 437.
Deceit is entirely overcome by the Holy Spirit, i. 419.
..... the great power of it in the false apostles, ii. 16.
..... the depth of it, and a caution against prejudices, ii. 506.
..... and deceivers are distinguished by the voice of the Shepherd, iii. 559.
..... what they are, and how to be preserved from, iv. 33.
Deceits of antichrist, to entice into paths once walked in by saints, but now given to the gentiles, iii. 60.
..... to make Babylon appear as Zion, iii. 62.
..... may prevail over us, even in our fears of being deceived, iii. 87, 161.
..... the need of discernment from the Lord, to discover, iv. 16.
..... are only to be avoided by the anointing, iv. 59.
Deceivers often appear most exact in form, ii. 307.
Deceptions and sins of Babylon described, i. 201, 208.
Deceptive power of Satan, i. 196.

Declension of professors from their early tenderness, &c. iii. 379, 381.
Declining of the church from its first estate, iii. 133,
..... is easy for any soul, and for any church, iii. 136.
Defence, the best, of nations, is the Lord's protection, ii. 169.
..... instanced by Israel of old, ii. 169.
Delusion, the Spirit of, warms with a wrong fire, and joins to them that are false, iii. 479.
Denial of Christ's appearance in the flesh and in the Spirit, compared, ii. 468, 514; iii. 166, 238.
Denunciations of Christ against false teachers, i. 269.
Denying Christ's Spirit and power in the least of his, is denying him, iv. 64.
Dependence, continual, of the living soul, on the Almighty, i. 497.
..... on the Lord, the great safety of it, ii. 449. [498.
Despising "the day of small things," is despising the Seed of the kingdom, i.
Destruction of man is always of himself, ii. 385; iii. 145; iv. 39, 112.
Devices of the tempter, to turn Israel aside, i. 154.
Devil, the, may be resisted and overcome by faith from the Seed, iv. 402.
Different gifts and degrees of growth in the church, i 463, 526.
"Dignities," or glories, "speaking evil of," i. 402, 403.
Discernment of the enemy's deceits, how it may be received, iv. 16, 17.
Disciples of Christ must expect persecution from worldly professors, i. 414.
..... are called out of all that is not of the Father, &c. ii. 158.
..... who and what they are, iii. 126.
Discipline, in the exercise of it, the need of wisdom and weightiness of spirit, iii. 513, 520; iv. 824.
..... the need of tenderness and clearness, iii. 520.
Disobedience to God, the sad consequence thereof, i. 432.
Dispensation of light and life, its glorious breaking forth in the 17th century, ii. 412.
..... is the very truth of Christ Jesus, ii. 800.
..... the present we are to look to, and not for a further, ii. 453.
..... is precious, glorious, &c, iv. 264.
..... of the gospel, all other dispensations are wrapped up in, iv. 485.
..... viz: 1st. Of commands, and of sore travels and exercises of the soul, iv. 485.
2d. Of prophecies of a better state to come, iv. 486.
3d. Of preparing the way for the King of glory, iv. 486.
4th. Of the revelation of Christ in the power and glory of the gospel, iv. 486.
Dispensations, successive, of the law, the prophets, the baptist, and the King himself, ii. 31.
..... of God to his people, a mystery to the worldly-wise, iii. 403.
Disputes, the author hath no love for, and truth did not enter his heart that way, iii. 539.
Disturbance, by our testimony, only to false rests, i. 378.
Disturbers of carnal peace, the true witnesses cannot but be, i. 478.
Doctrine of Christ is not known by carnal reasoning, i. 267. [48.
..... our, concerning Christ, is the very same as that of the apostles, iv.
Doctrines, true, may be professed by one ignorant of the kingdom and power, i. 384.
..... of truth, a mere owning of them not sufficient, ii. 508.
..... a man's, may be mainly right, without his spirit being so, iv. 200.
..... may be infallibly tried by the unerring Spirit, iv. 202.
Dominion of great ones excluded by Christ from his church, i. 454.
Dominions, what, are despised by false teachers, i. 403.

Door, the, of the heart, when Christ knocks, must be opened to him, iii. 360.
Dragon, the, wars by form against power, i. 474.
..... how he wageth war against the woman, the true church, ii. 18,
Dryness and barrenness of soul, how to be remedied, ii. 220. [127.
Duties, the Holy Spirit is to be leader into them, i. 278.
Duty of man, questions and answers concerning it, ii. 294.
..... the, of duties, is to follow the Lamb withersoever he goeth, iv. 13.

E

Egypt, many trials of the soul in its passage from, ii.488.
Elders in the truth, the great help of their experience to the younger and weak, iv. 382.
Elect, the very, shall not be deceived, i. 214.
Election sure to him who abideth in the holy Seed of God, iii. 150.
..... is to the truly obedient in Christ, the Seed, iii. 224.
..... and reprobation, the doctrine considered, iii. 290 to 296; iv. 108.
..... how may a man make it and his calling sure? iii. 313; iv. 29, 109.
..... we own, according to the Scriptures, but not such as shuts any out, iii. 562.
..... is in Christ, and the condemnation in rejecting him, iii. 563 .iv. 110.
Encouragement offered to the tossed and dismayed soul, ii. 327.
..... to wait for, trust in, and obey the manifestations of the Lord's will, ii. 512.
Enemies to the truth, they are the greatest, who once knew and tasted of it, i. 494, 496.
..... of the soul, the Lord's love is stronger than them all, i. 537, 538.
England exhorted against persecution, i. 251, 356, 365, 476.
..... to fear and wait on the Lord, i. 351, 357.
..... the reformation in, was imperfect in many respects, i. 354, 360, 362.
..... and the King and parliment, expostulated with for backsliding, ii.
Enmity against any, we have not, i. 137, 226, 452. [142.
..... of the worldly-wise against the truth, i. 492, 500.
..... of Israel in particular, i. 493.
..... of Balaam, notwithstanding his convictions, i. 494.
Error to be dispelled by the sword of the Spirit, not of the magistrate, i. 411, 412, 433.
..... better not to resist it, than do so with unrighteous weapons, i. 428.
..... to be dealt with by the church, in Christ's authority, i. 437.
....., in judgment, by persons tender in spirit, the Lord tender to, iv. 431.
Evil is to be punished, as God hath appointed, i. 444.
Example of humility and condescension given by Christ, i. 457.
..... of meekness, forbearance, and patience, i. 458.
Excellency of being taught by the holy Spirit, iii. 32.
..... of the state of the primitive church, iii. 130.
Exceptions of the Jews against Christ's descent, doctrine, &c. i. 258, 259.
..... conduct and miracles, i. 263, 264.
..... testimony concerning himself, i. 265.
..... death, i. 266, 275.
..... followers, i. 265.
..... of professors now, against his appearance in Spirit, i. 276.
..... against us, as ignorant, unsettled, &c. i. 278.
Exhortation against taking error for truth, i. 337.
..... to keep low, and beware of Babylon's deceits, i. 338.
..... against persecution, i. 365; ii. 345, 462.

Exhortation to retire and wait on the Lord, when his arrows fly round about, i. 511.
..... to seek the unerring substance, i. 532.
..... to meekness and tenderness one towards another, i. 535.
Experience, the best way to understand what the Scriptures speak of, i. 386.
Expostulation with the Earl of Bridgewater, a persecutor, i. 519.
..... with T. Hicks, for greatly falsifying the "Quakers," iii. 370.
..... with one under temptation to fall away, iii. 468.
..... with one disobedient to the profession of the truth, iii. 552.
Expounding the Scriptures without the life, shuts up the kingdom, i. 217.
Ezekiel, chap. xxviii.—Remarks upon it, ii. 560.

F

Faith, the true, what it is, i. 303, 305; ii. 373.
..... true and false tested and distinguished, i. 73, 298, 303.
..... in the light, how it worketh salvation, i. 174.
.....'is God's gift, and not of man's nature, i. 308; iii. 315, 334; iv. 494.
..... of man's nature, will never lead to the kingdom of God, i. 299.
..... can believe the scripture history and doctrines, i. 300.
..... can produce a natural change in his affections, i. 301.
..... misleads into false security, i. 302.
..... must be slain, before the true can be received, i. 309.
..... and obedience, how exercised in captivity in the wilderness, ii. 262.
..... in the gospel estate, ii. 263.
..... is of a higher nature than reason, ii. 362.
..... imputed for righteousness, what faith it is, ii. 382.
..... in it the inward healings are received, iii. 143.
..... how it is begotten in the heart by the Word, iii. 143.
..... and works, considered, iii. 229.
..... notional, the enemy lets alone, but wars against living faith, iii. 335.
..... true, hath its strength in the pure fear, iii. 336.
..... of Abraham, he had from Christ, iv. 78.
..... the work of it is to overcome sin, iv. 240.
Faithfulness and honest dealing between brethren, recommended, i. 548.
Fall of man, i. 481, 483; ii. 493; iv. 496.
..... of Adam was foreknown of God, iv. 111.
Falling away of eminent ones in Israel may take place, ii. 416.
..... how to be preserved from it, ii. 417.
..... how to recover from it, ii. 419.
..... may be, when anything of the creature is left unsubdued, ii. [446.
..... a, from the truth, foretold by the apostles, ii. 470.
..... cannot be to those who abide in Christ, iii. 154. [563.
..... not because not elected, but from hearkening to the enemy, iii.
..... one, from the truth, may be testified against by the church, iv.
False rests, their injury to the soul, i. 130. [361.
..... discovered by the day-spring from on high, ii. 82.
Fast, the, under the gospel, what it is, iv. 193.
Father, Word, and Holy Spirit, truly owned as One, i. 383.
Favors and preservations granted by the Lord to his people, iv. 3.
Fear of God is not cast out by the love of God, i. 77.
..... of the Lord, that is wisdom, &c. i. 161; ii. 508, 527.
..... there is a, which is pure, and a fear which is a snare, iii. 87.
..... of being deceived, is sometimes a snare of the enemy, iii. 161.
..... how this snare may be escaped, iii. 162.
..... of man, and of suffering for the truth, warned against, iii. 488.

Fellowship, our, is with the Father and the Son, in that which changeth not, iv. 82.
Festus called "most noble" by Paul, i 401.
Fighting is not suitable to a gospel spirit, ii. 163.
..... came in with the fall, and should go out with redemption, ii. 164.
"Fire in Zion, and furnace in Jerusalem," not known by inhabitants of Babylon, i. 193.
..... needful to purify, i. 333.
Flesh cannot glory when the Lord is exalted, and worketh all in us, ii. 528.
..... and blood of Christ, testified of, iii. 367, 378, 377.
..... I. P. defends himself against the charge of denying it, iii. 372, 543.
..... while owning it in the mystery, we cannot deny the outward, iii. 379, 388. [iii. 543.
..... in the mystery, is that on which the soul feeds,
..... the outward and spiritual, compared, iv. 415.
..... of our nature, Christ took, and offered up an acceptable sacrifice, iii. 53.
..... did not reveal the Son to us, but the Father did, iii. 78.
..... of the Son of man, eating and drinking explained, iii. 168.
..... not to be consulted, against the Lord's requiring, iii. 180.
Fleshly wisdom, its interpreting of Scripture, is antichrist's strong-hold, i, 420.
..... the recovery from the apostasy hid from its eye, i. 502.
Flock of Christ, concerning following the footsteps thereof, iii. 490.
Food, pure, living, spiritual, what it is, i. 534, 536.
..... He that provides inward, shall he not also provide outward? i. 540.
Form, settling in it is as bad as backsliding, i. 294.
..... those most zealous for, have been the greatest persecutors, ii. 139.
..... of sound words, miserably lost during the apostasy, iv. 197.
Forwardness in judgment exhorted against, i. 525; iii. 513, 519.
Foundations of all are to be tried, i. 48.
Fountain, the, of light and life, is God's holy Spirit, iii. 306.
Fox, George, the effect of his ministry on the author, i. 42.
Freedom of the gospel, and of the true church and ministry, i. 366.
..... of conscience, a just claim, i. 453.
..... from sin, by the power of God's grace, advocated, i. 389; iii. 240, 247; iv. 73, 239.
..... indeed, of those whom the Lord makes free, iv. 240.
Free-will, concerning it, i. 117; iii. 153.
..... of man in the fall, to do good, we own not, iv. 232.
Friends of Chalfont, exhorted to cherish the spiritual life, i. 516.
..... exhorted to sanctify and fear the Lord of hosts, ii. 179.
..... their first preachers, poor country lads, unlearned, &c. ii. 413.
..... of Chalfonts encouraged to persevere in the path of life, and in strict watchfulness, iv. 458, 460, 468, 472.
..... reminded of the Lord's goodness to them, iv. 461.
..... exhorted to wait, in great seriousness, on God, in their meetings, iv. 478.
..... against a drowsy, careless spirit, iv. 474.
..... against drawing back, iv. 476.
..... of his own meeting, addressed from his prison, concerning the Lord's rebuilding Zion, iv. 469.
Fulness of Christ, we say not that we have, but a measure, iii. 232, 234.
..... the, is Christ himself: the measure of his gift, but of the same nature, iii. 234.

Fundamental, the doctrine is, that God is light, i. 384.

G

Gate, the, is strait, and narrow the way to life, iii. 464.
Gates of hell shall not prevail against those whom God preserves, ii. 542.
..... cannot prevail against the church, i. 482; iv. 358.
Gathering of the church of Christ from among the nations, i. 329.
Gentile-state, a shadow of death, as the Jews' state of life, i. 454.
Gentiles, now, are the uncircumcised in heart, i. 421.
..... had another way to know the mind of God, than the law of Moses, ii. 52, 57.
..... i. e. the uncircumcised in spirit, worship in outward court, ii. 106.
..... the worshippers out of the true faith, spirit and life, iii. 60.
..... had a knowledge of God, through his light, iii. 101; iv. 155.
..... by what nature they did "the things contained in the law," iv. 154.
..... some, fearing God, partook of true inward circumcision, iv, 156.
..... many, thus circumcised, and obedient to the Spirit, have been saved, iv. 157.
..... though not knowing the outward nature of Christ, might be gathered by him, iv. 208, 224.
Glimmerings at break of day, must be attended to in fear and trembling, i.
Glory of the church in the times of the apostles, i. 291; iv. 251. [509.
..... soon darkened by apostasy,
..... of Christ's kingdom in the hearts of men, iv. 284. [i. 292.
..... of that day, when the church comes again out of the wilderness, iv. 498. [169, 204, 266.
God is light, and in him is no darkness at all, i. 168,384, 394; iv. 76, 101,
..... is One, Father, Son, and holy Spirit, ii. 498; iv. 414.
..... is not a hard Master, but tender in times of ignorance, iii. 278.
..... is love, but hath power to cut off or extend his mercy, iv. 28.
..... is no respecter of persons, but of his seed and covenant, iv. 29.
..... his love to mankind is great, iv. 211.
..... is a consuming fire, to the chaffy, earthy nature in men, iv. 241.
..... is a God of order, and not of confusion, iv. 328, 375.
Godmanchester, an incident in the author's experience there, ii. 429.
Gospel, the, how it is to be received and preached, i. 555.
..... must be preached in the power of the Lord, ii. 112.
..... requireth soul, body, spirit, and good name, to be laid at the Master's feet, ii. 116,
..... would teach nations to trust in the Lord for preservation, ii. 168.
..... is the power of God unto salvation, ii. 217; iii. 541; iv. 59, 157,
..... in it is the soul's rest, ii. 217. [299.
..... what is it? ii. 254.
..... the laws common to its dispensation may be read in the New Testament, ii. 298.
..... was to be preached to the poor, the captives, mourners, &c. iii.
..... the ministry of it may be by male or female, iii. 541. [144.
..... the state of God's Israel under it, iv. 132 to 142.
..... under it all are to be priests unto God, iv 160.
..... the everlasting, as foretold, Rev. xiv 26 hath been preached, iv.
Gospel-state, or spiritual life, invisible, i. 241. [499.
..... is one of substance, life and growth, which are to be daily waited for, ii. 220
..... in the body, and in individuals, iii. 554.

Government of the church, since the apostles' days, i. 448.
..... in the church of Christ, iii. 397. see also "Church-government."
Governments and their changes are ordered and overruled by God, i. 350.
Governors and governments eminently need God's help, ii. 209.
Grace, free, of God, begins and carries on the work of redemption, ii. 276.
..... visits man in a threefold state, nature, law, and gospel, ii. 280.
..... is the same in all these, but its administration different, ii. 280.
..... and mercy, from the Fountain of life, to the lost and undone, ii. 288.
..... the sufficiency of it for salvation, ii. 401.
..... the measure of it, according to the pleasure of the giver, iii. 151.
..... giveth dominion over sin, iv. 192.
..... the gift of, the necessity of watchfully keeping to it, iv. 280.
Great things being looked for, may dry up the present sense, i. 508.
Growth in the truth, witnessed by those who wait on the Lord, i. 538.
..... in grace, notwithstanding distressing suggestions, i. 549.

H

Happiness of the truly poor in spirit, ii. 287.
..... of those who truly feel, and press after Christ, their life, ii. 292.
Hard sayings of Christ, to the ear of the Jews, i. 269.
Hardness of heart, and cooling of love to truth, warned against, iii. 507.
Haste out of the earthly nature, needful, i. 508.
Hastiness in religion, warned against, i. 462, 464, 466, 472, 513.
..... to be rich, even in religious knowledge, is not innocent, iv. 357.
Hat, the, putting it off in time of prayer, iv. 344.
Hat-honor, why we cannot give it to men, i. 348, 397, 400.
Head of the church, is Christ, i. 367, 380.
..... how came the magistrate to be made? i. 364.
Heart of man, is the book where God writes his new covenant, i. 100. 386, 387, 394.
..... circumcision of the, was enjoined by the prophets, i. 418.
..... the searching and cleansing of it must be thorough, ii. 516.
Heathen, among some, the eternal principle of life was stirring to redeem,
Heathenish christians exhorted, i. 96. [ii. 252.
Henry viii., after renouncing the Pope's authority, took it himself, ii. 142.
Highmindedness, undertakes judgment beyond its capacity, i. 546.
History of Christ may be believed without true faith, i. 305.
Holiness, what is it? iii. 312.
..... is to be perfected in the fear of God, iii. 406.
Holy Hill of God, who shall dwell in it? i. 250.
Honor, all that is justly due, given to magistrates, i. 400.
..... the true and false, i. 150.
..... it is none to the Scriptures, to call them The Word, i. 164,
..... earthly, what is it that craveth it? i. 398.
..... must pass away, i. 398.
..... fadeth, as man becomes redeemed, i. 398
..... is justly given to the true servant,—the true minister, iv. 326.
..... elders that rule well, are worthy of double, iv. 320.
Hope, the true, is in what Christ hath done for us without us, and also doth in us, i. 511.
..... of Christ's mercy, without purification, is delusive, i. 168.
..... and rest, sure to them that overcome by the Lamb's Spirit, ii. 364.
..... its nature, grounds and benefits, ii. 375.

Hope of glory, Christ within, ii. 497; iii. 166. 284, 387, 554; iv. 61, 72, 228.
..... the anchor in all storms, springs from the seed of life, iv. 395.
Humiliation and abasement of self, necessary, i. 345.
Humility, the wisdom, strength, and glory are in it, i. 345.
..... produced by reproofs of the light, for preservation, i. 345.
..... exemplified by Christ, i. 457.
..... the great necessity for it, i. 509.
..... the true, to be distinguished from the counterfeit, iii. 328.
..... the disciple of Christ must be clothed with, iii. 324.
..... and faith, how they have been wrought in the Lord's people, iii.
..... true, in union with the seed of life, iii. 501, 505. [404.
..... before the Lord, in the lowly seed of life, recommended, iii. 529.
..... and stillness of spirit, recommended to one under the Lord's hand, iii. 556.
Huss, John, prophesied of a new ministry, not in succession from the false church, i. 362; ii. 137.
Hypocrisy is not to be spared by the church, but smitten, iv. 368.

I.

Idols and idolatry, what they are, i. 93.
..... are among the Protestants, as well as Papists, i. 233.
Image and nature of God, how received, iv. 408.
Images formed by antichrist, to recaptivate Israel, i. 154.
Imaginations of the unregenerate man, in imitation of true religion, ii. 110.
Imitations, in Babylon, of every thing in Zion, i. 192.
..... of good, insinuated by the enemy into the mind, i. 126.
..... not in the pure life, must be cut down, i. 182; iv. 198.
..... of the things of Zion, are the foundation of Babylon, iv. 304.
Immanuel, God walking with us, and we in Him, iii. 323.
Imputation of Christ's righteousness is to those in Christ's Spirit, ii. 320.
..... by what kind of faith, ii. 382.
..... none can come to righteousness by it without the life, iv. 6.
..... of righteousness, the right use of the term, iv. 7, 248.
..... and justification by believing, many deceived about it, iv. 191, 282.
..... of Christ's righteousness, as owned by us, iv. 416.
..... is to the faith flowing from the power of life, iv. 416, 417.
Imputed righteousness is in receiving and exercising living faith, i. 142.
..... only to him that is cleansed, i. 277.
..... the true understanding of it, i. 277.
Independents, how the author was led out from among them, iii. 544.
Infallibility of the Spirit of Christ, iv. 242, 333.
..... of the least degree of God's nature and Spirit, iv. 329.
..... of the elect and chosen of God, iv. 331.
..... we claim not as men, but only as abiding in the light and grace, iv. 495.
Ingrafted Word, the, abiding in it makes fruitful in the Vine, i. 419.
Isaiah, chaps. liv. and lviii. some queries on, iii. 199, 202.
Israel, the Lord's anointed are preserved by him, i. 247, 249.
..... the government of, was typical, i. 395.
..... their apostasy, and hewing out of cisterns, i. 147.
..... their captivity and desolation mourned over, i. 149.
..... of the Lord, under the gospel, their trust in his protection, ii. 169.

Israel of the Lord, under the gospel, is already in part passed out of Egypt, ii. 180. [Lord, ii. 180.
..... encouraged to hope and trust in the
..... spiritual, reminded of their great deliverances and favors, iii. 419.

J

Jerusalem, a quiet habitation, i. 250.
..... was a type of an inward building in the spirits of God's people,
..... is a burdensome stone, ii. 201. [ii. 49.
Jesus is all in all, to the believer, i. 387.
..... no man can truly know the name, further than he feels its saving virtue, ii. 124.
..... we have no other Redeemer but the Lord Jesus Christ, ii. 564.
..... the Lord, was born of the virgin Mary of the the flesh, iii. 158.
..... is the Lord, no man can rightly say, but by the Holy Ghost, iii. 350.
..... (for other references to him, see "CHRIST.")
Jews, causes why they, so zealous, so greatly erred, i. 280.
..... were begotten of the letter, but not of the life, i. 283.
..... trusting to the letter, were shut out of the life, i. 307.
..... true, many are not really, who seem to be, i. 546.
..... there salvation was not by the old covenant, but by that of grace, ii.
..... how greatly beloved and favored of the Lord, ii. 84. [36.
..... at length rejected for their continued rebellions and stiff-neckedness, ii. 86.
..... God's mercy to them is to be expected by another covenant than that of Sinai, ii. 87.
..... their covenant was broken, but God's everlasting covenant of love remains, ii. 88.
..... were even directed by Moses to this new covenant, ii. 89.
..... were told by him that it was nearer to them than that on tables of stone, ii. 89.
..... were a shadow of a more inward, spiritual people, ii. 90.
..... their circumcision, sacrifices, temple, &c. were types, ii. 90.
..... yearned after by the author, that they may know the Shepherd of Israel, ii. 240, 250.
..... the blood of the Son, as well as of the prophets, is required of them, ii. 241.
..... God chose them, and tried them repeatedly, but found them unfaithful, ii. 242, 243.
..... various instances of their stubbornness and rebellion, ii. 245. [249.
..... how they were at length rejected for refusing the Messiah, ii. 248.
..... disdained the Son of God, reviled him, and put him to death, ii. 248,
..... "their table" hath "become a snare" unto them, ii. 250, 282.
..... will continue desolate and hard, till the Spirit of God be poured upon them, ii. 250.
..... how they may come to the light, ii. 253.
..... questions of deep concernment to them, ii. 389.
..... exhorted to watch unto that which reproves them inwardly, ii. 395.
..... their unbelief of Christ and exceptions against him, iii. 38.
..... not keeping to the light within them, ran into the spirit of the heathen, iii. 102.
..... exhorted to come from figures and shadows, to the inward substance, iii. 407.
..... queries to them, respecting the inward word, the Messiah, &c. iii. 412
..... inward, are to be a separated and holy people to the Lord, iv. 258.

Job was a perfect man before God, and Satan could not deny it, iv. 246,
Journey from Egypt to Canaan, is long, with battles, and baptisms, ii. 79.
Joy unspeakable, the fruit of faith in the light, i. 176.
..... to the poor, panting, weary soul, its sweetness, ii. 370.
..... unspeakable, from knowing Christ within, the Immanuel, iii. 323.
..... of drawing water from the wells of salvation, iii. 357.
Judgment must be brought to victory, i. 155.
..... of a mere child, in the true light, shall stand, i. 156,
..... a time of, when every one shall reap what he hath sowed, ii. 200.
..... true, how a capacity for it may be attained, ii. 225, 227.
..... the eternal, observations upon it, ii. 483, 485.
..... and burning, the power of the spirit of it, in cleansing the heart, ii. 529.
..... to come, Sir W. Armorer warned of it, iii. 500.
Justice and equity desired for the government, ii. 176.
Justification, through faith and obedience, i. 79.
..... is "by the faith of Christ," i. 139.
..... by the gift of grace, i. 140.
..... by the virtue of the blood of the one offering, ii. 54, 57.
..... not by merely believing the history of Christ, ii. 121. 124.
..... how is it wrought, ii. 382.
..... may be received without outward knowledge, ii. 388.
..... is by grace, giving a share in the ransom, ii. 383.
..... is not the first thing, but the power of life to sanctification, ii.
..... what it is, and how received, iii. 16. [546.
..... is not to men as ungodly, but to the believing and obedient, iii. 215, 216.
..... there is none, before faith, iii. 224.
..... is met with in the new birth, and walking in the light, iii. 317.
..... and sanctification go together, and both of grace, through faith, iii. 332.
..... by grace, is to them who are taught by grace, iv. 192.
..... is a mystery to man's wisdom, iv. 209.
..... is by works wrought in the faith, iv. 210, 282.
..... is in obedience to the new covenant, but not in sin, iv. 210, 219.

K.

Key to the true knowledge of Scripture, wanted by him who hath not Christ, i. 313.
..... the true, must be patiently waited for, i. 322.
..... a false, will not open the Scriptures, i. 321.
..... there is, to open the mysteries of holy Scripture, iv, 153.
..... the, of knowledge, those learning without it, become wresters of Scripture, iv. 168.
Kingdom of heaven, and its laws, are within, i. 66; ii. 32.
..... is shut up, by teaching without life, i. 271.
..... is hidden from the earthly wisdom, i. 494, 500.
..... of God "cometh not by observation," ii. 123.
..... is like leaven, like salt, like the light of the morning, ii. 196.
..... of Christ is the seed of eternal life in the hearts of men, ii. 130.
..... of heaven, John prepared for it, Christ brought it, iii. 125.
..... publicans and harlots are, even now, nearer it than Scribes and Pharisees, iv. 302.

Kingdom of God, Christ taught, was in men's own hearts, iv. 169.
..... is not in word, but in power, and in righteousness, peace, and joy, iv. 263.
..... is now again so preached after the apostasy, iv. 264.
..... queries concerning it, iv. 405.
Kneeling or standing uncovered, during public prayer, vindicated, iv. 345.
Knowledge of Christ must be spiritual, i. 99; iv. 56, 57.
..... of God is by grace, i. 159.
..... of the history, is not the living knowledge of Christ, i. 241.
..... a false, of Christ, there is, in Babylon, i. 234.
..... true, of God, must be in the Spirit, i. 268.
..... not without the light, in any dispensation, i. 281, 285. [286.
..... its virtue and sweetness are lost, when the inward eye is shut, i.
..... true, living, is only by immediate revelation, i. 306.
..... outward, feeds that which is for death, i. 322.
..... from true openings, is excellent, i. 323.
..... not to be rested in, or overvalued, to exaltation, i. 323.
..... from feeling the thing itself given, is the most deep and inward, i. 324.
..... feeding on the tree of it brought death, i. 167.
..... from the letter, stands in the way, and must be broken down,
..... of sin is by the law, ii. 40, 41. [ii. 34.
..... of Christ is life eternal, ii. 121.
..... we must be content with that portion which the Lord sees fit for us, ii. 542.
..... of Christ, the enemy allows the outward, but opposes the inward, iii. 26. [iii. 26
..... the fountain of all riches, is not by descriptions of him,
..... spiritual, gives fellowship with him in his death and resurrection, iii. 48.
..... that died at Jerusalem, iii. 58.
..... outward, the difference between it and the hidden life, iii. 95.
..... of Christ the power of God, inwardly revealed, is precious, iii. 262. [319
..... for the Jew outward, was to be preserved by the priests' lips, iii.
..... of God and Christ (spiritual) is life eternal, iii. 350, 377.
..... of God and Christ in the mystery, destroys all self-righteousness, iii. 377.
..... and wisdom of the old nature, must be broken up, iii. 461.
..... the pure, living, of Christ, what it is, and how obtained, iii. 525.
..... of God must be received from the Lord himself, iv. 62.
..... the key of, those learning without it, become wresters of Scripture, iv. 168.
..... of the Father and the Son cannot be learned by literal comprehension, iv. 257.
..... must be by inward revelation, iv. 266.
..... of Christ (the pure, heavenly, living,) is received from the Father, iv. 270.
..... is not to rule in the church, iv. 354. [483
..... living, of the Father, Son, and Spirit, the preciousness of it, iv

L.

Lamb, the, doth not compel, but calls to wait on the Father, i, 431.
..... did never worry the wolf, i. 105.
..... his nature felt, under sufferings from persecution, i. 502.
..... will overcome all the powers of the earth, ii. 24, 173.
..... without spot, his offering a ransom for the souls of transgressors,
..... appeared in a vessel like ours, but without sin, iii. 27. [ii. 249.
..... was before John, though his outward body was not, iii. 29.
..... is the Captain of our salvation, "conquering and to conquer," iii. 49.
..... his war with the dragon, the beast, and the false church, iii. 432.
..... will again make war with unrighteousness, when antichrist's time is out, iii. 434.
Language of "you" to one person, arose from and nourisheth pride, ii. 530.
Law, the, of christians is spiritual, i. 388.
..... of Moses was a shadow of the law of the new covenant, i. 442.
..... the substance of it is love, received from God, and enabling to fulfil it, ii. 41.
..... by it is the knowledge of sin, ii. 41.
..... of the Spirit hath a double ministration, sharp against sin, and sweet in the renewed soul, ii. 44.
..... "one jot or tittle of it," refers to the whole ministration by Moses, ii. 46. [73.
..... of Christ comprehends the substance of the law of Moses, ii. 47, 60,
..... of Moses was figurative, making nothing perfect, but pointing to the better hope, ii. 51.
..... was given to the Jews, not to the Gentiles, ii. 52.
..... was to endure till Christ should come to fulfil it, ii. 52.
..... why it was a hand-writing of ordinances against the Jews, ii. 53.
..... of the Spirit of life, whoso hath it not, cannot truly keep the sabbath, ii. 53.
..... of Moses was given, "that the offence might abound," ii. 55.
..... did not even then destroy the inward law, ii. 62.
..... of the ten commandments was to discover sin; that of sacrifices to atone for it, ii. 56.
..... its administration in the letter is not perpetual, but in the Spirit is, ii. 59.
..... for believers now, is the law or light of the Spirit, ii. 60. 70.
..... is not contrary to, but comprehends the substance, of Moses' law, ii. 60. [61.
..... the inward, even under Moses, was in the tables of the heart, ii.
..... its teachings and chastisements, in the work of conversion, ii. 268.
..... the royal, of liberty, what is it? ii. 72.
..... of Christ was written in the hearts of divers, before the law was given by Moses, ii. 76.
..... makers of, should wait in the fear of the Lord for guidance, ii. 176.
..... the, written on stone, its very substance is written in our hearts, iv.
..... of Christ is the inward teachings of his Spirit, iv. 269. [128.
..... of life, how it may be received, iv. 270.
..... its outward things compared with the inward substance of the gospel, iv. 285.
..... of sin and death, and the law of life and holiness, compared, iv.
..... and the gospel, compared, iv. 307, 420. [289.

Law, the, under it, the Father, Son, and Spirit were made known in figures, iv. 483.
Laws and will of men are subordinate to those of God, i. 519.
Letter of Scripture is by many put into the place of the Spirit, i. 441.
..... the, killeth—was said by Paul of the New Testament, ii. 63.
..... no man can understand, but as he comes to and abides in the light, iii. 283.
..... its end is to bring into the Spirit and power, iv. 199.
..... the true harmony of it, iv. 307.
Liberty of the gospel, its perfection, i. 343.
..... of conscience, a just claim, i. 453.
..... and true rest to the soul, are in the yoke of Christ, ii. 219.
..... to the soul, what it is, ii. 380.
Life, invisible, is not found in visible things, but leads into them, i. 242.
..... the way to, is hard to the wise, but easy to the little child, i. 344.
..... the light of, followed, will fix the soul on the Rock, i. 344.
..... of man, to take away, is a weighty thing, i. 396.
Lifelessness is as hateful to God, among Protestants, as among Papists, i. 295.
Light, the, of God's Spirit, certain and infallible, i. 67.
..... of Christ shineth in every conscience, i. 104.
..... the true, openeth and witnesseth to the Scriptures, i. 114.
..... how it may be known, i. 173.
..... why the wise men believe not in it, i. 177.
..... the, will not speak peace with evil, i. 177.
..... the doctrine of it, defended from J. Norton's false charges, i. 434.
..... the, is offered to all mankind for Christ's sake, ii. 206
..... the true, is higher than reason, comprehends it and rectifies it, ii. [213.
..... the eternal, shineth fresh in the renewed spirit, ii. 223.
..... fresh, must be depended on every day, ii. 223.
..... the true, is the safe ground of judgment, ii. 225.
..... is itself infallible, though our reasoning concerning it may be fallible, ii. 7.
..... its operation in the work of redemption, ii. 260. [436.
..... is to be minded in its lowest and weakest appearances, ii.
..... of the spiritual day, ten thousand times more certain than that of the natural day, iii. 34.
..... the true, he who calleth its shinings *natural*, denieth Christ, iii. 58.
..... he that would enjoy the full, must begin with the glimmerings, iii.
..... the, of Christ, is not a natural light, iii. 82. [77.
..... may be believed darkness, under the power of deceit, iii. 88.
..... the, of Christ, if followed, brings to partake of what He did in the body, iii. 147.
..... the inward, is abundantly testified of in the Scriptures, iii. 265.
..... the, how it may be quenched by rebellion and disobedience, iii. 273.
..... who they are that have testified and testify of it, iii. 274.
..... their testimony to its efficacy in themselves, iii. 275.
..... is sown for the righteous, and joy, even in their saddest condition, iii. 321. [iii. 355.
..... the, Christ had the fulness, and the apostles a great proportion,
..... within, in turning to it, true repentance is known, iii. 454.
..... sundry blessed results of walking in it, iii. 455, 457; iv. 102, 104, 126.
..... the inward, queries respecting it, to the visitors at Astrop Wells, iii. 516.
..... the, questions and answers concerning it, iv. 103.
..... how we may know it from Satan's transformings, iv. 103.

Light, the, what they miss who disregard it, iv. 106.
..... is that which maketh manifest, iv. 206.
..... expostulation with one who called it NATURAL, iv. 217.
..... of which we testify, is not natural, but spiritual, iv. 228.
..... shines at first in darkness, afterwards more and more unto perfect day, iv. 270.
..... in the heart, is the beginning of spiritual knowledge, iv. 454.
..... within, the blessed results, in the author's experience, in walking in it, iv. 489.
Lo, here! and lo, there! cried by the false prophets, i. 91, 214.
Loftiness in ruling, must be kept out of the church, iv. 353.
Looking to, and waiting on the Lord, recommended, i. 521.
Lord of glory, slain again by Christians, so called, i. 97.
Lording it over others, forbidden by Christ's example, i. 459.
..... by the example of the apostles, i. 461.
Love unfeign, lost in the apostasy, i. 74.
..... of God to us, even in his chastenings, i. 522.
..... and mercy of the Lord to his children, how great! i. 517, 537, 589; iv. [211.
..... is the substance of all the commandments, ii. 77.
..... its nature, sweetness, tenderness, and power, ii. 376.
..... to God and our neighbor, how we are taught it, iii. 171.
..... other duties flow therefrom, iii. 171.
..... given by the Word of life, is not notional, but pure, and even to enemies, iii. 246.
..... of God, to the bodies and souls of men, iii. 277.
..... in sending his Son to save mankind, iii. 291, 326.
..... many, pretenders to it, yet none have the true, but they who are born of God, iv. 318.
..... pure, one to another, is in the inward springing up of the seed of life, iv 395.
Luther saw the need of a new ministry, distinct from Romish succession, i. 362; ii. 137.

M.

Magistracy was never ordained, to force people to sin, iv. 185.
Magistrates and superiors, honor to, i. 120.
..... our carriage towards them, i. 396, 400.
..... we patiently suffer their inflictions, trusting in the Lord, i. 397.
..... must all bow before the commission of the Lord, i. 407.
..... their sword was never appointed to cut down heresies, i. 412, 436, 444, 446.
..... should wait in the fear of the Lord, for guidance, ii. 176, 209.
..... exhorted against persecution, ii. 202.
Man, his spirit thrust into worship, is rejected, i. 204.
..... came from an infinite pure fountain, i. 481.
..... was endued with dominion, while continuing in the pure life, i. 482.
..... fell from God and from the life, i. 481, 483.
..... in the fall, is brutish in his knowledge, i. 483.
..... is degenerate, and spiritually dead, i. 484. [485.
..... cannot, of himself, return, or even breath after God, i. 484,
..... being aroused, groans, and seeks deliverance, i. 485.
..... all his own willings and runnings are of no avail, i. 486.
..... that which recovers him is the Christ of God, i. 488.
..... can be restored only by the living virtue of the eternal Seed, i. 489.

Man, fallen, is lost, but the hidden pearl can redeem, ii. 131.
..... four estates of, since the creation, viz. innocency, captivity, shadowy, and true redemption, ii. 151.
..... concerning his original blessedness, and his fall, ii. 254, 493.
..... by the light of fallen nature cannot discern good and evil, ii. 257.
..... being fallen, is visited by grace, ii. 441.
..... of sin, and son of perdition, hath been discovered by the Spirit of the Lord, iii. 158.
..... every, hath somewhat of God near him, to draw to holiness, iv. 42.
..... his inability of himself, in the fall, to know and overcome sin, iv. 206.
..... the natural, with his understanding, is dead, iv. 245.
Manhood of Christ, we honour, but cannot set it above his life, iii. 548.
Marriage, in contemplating it, the Lord should be waited on, ii. 505.
Martyrs, their testimony was from the Spirit of prophecy, i. 97.
..... and worthies persecuted by Rome, are owned by us in their testimony, ii 136.
..... we unite with them in divers things, ii. 137.
..... their faithfulness was precious in the Lord's eyes, ii. 137. [137
..... the Lord therefore overlooked their ignorance in some things, ii.
..... and witnesses during the apostasy, the appearances of God in them owned, iii. 172.
Measure of the light, each to keep close to his own, i. 463.
..... the least, of the holy Spirit, is true, i. 465.
Meekness and tenderness recomended, i. 532.
..... and patience, how sweet in all troubles, iii. 319.
Meetings for silent waiting on the Lord, their nature and benefit, iv, 53, 56.
..... a benefit to be derived, even though not at once apparent, iv. 56.
..... for worship are a divine requirement, iv. 54, 56.
..... absolutely and resolutely silent, we know not, iv. 55.
Mercy and love of God, the height, depth, length, and breadth of it, ii, 281.
..... and grace in the new covenant, iii. 216.
..... is offered to every man, before he is hardened, iv. 112.
Meroz was cursed, for not coming to the help of the Lord, i. 406.
Message the, of apostles and ministers, what it is, i. 460.
..... of the apostles, was, that God is light, &c, iii. 453; iv. 101, 169, 204, 266.
Messiah, on his ascent into glory, the Spirit was poured forth on his disciples, ii. 251.
..... his day was seen by the fathers in the promise, ii. 297.
..... (for other references, see "Christ.")
Milk of the Word, is not what man concieves of the Scriptures, ii. 285.
..... how it nourishes the babes in Christ, iii. 472
Ministers are and can do nothing of themselves, but the power of God, i. 460.
..... are to guard people against undue reliance on them as men, i. 465.
..... an all to watch over their own spirits, i. 465.
..... must keep in the power, or they will not win to the power, ii. 114.
..... of Christ are to wait for his Spirit and power, iii. 126.
..... of the prinitive church were made by God, iii.139.
..... of the gospel, who are they, and what is their ministry? iii. 308.
..... and in what power they go forth, iii. 430.
..... men cannot possibly be, without the Spirit and power, iii. 431.
..... are careful not to make the gospel chargeable, iii. 431.

Ministers, the profane and scandalous are united in maintenance and way with those esteemed godly, iii. 542.
..... of Christ must be called of God, receive power from him, and abide therein, iv. 10. [320.
..... the true and faithful, are honoured by them who love God, iv.
..... must have the unity of the church and elders, iv. 327.
..... of Christ, what their great work is, iv. 356.
..... are not to allure men to receive truths as from them, but from Christ, iv. 356
..... their testimony is to the Word, the life, the light, iv 454.
..... of Christ are stewards of the mysteries of God, iv. 457.
Ministrations of the Law, outward and inward, distinguished, i. 68.
Ministry the true, was lost in the apostasy, i. 83; iii. 260.
..... must be from the gift of the Spirit, i. 83.
..... its work is to bring into the unity of the Spirit, i. 468.
..... man-made, belongs to the apostasy, i. 84.
..... what it springs from, and ministers to, i. 87.
..... a new, acknowledged by Huss and Luther, to be needed, i. 362.
..... of the English reformation, founded on Romish succession, i. 362.
..... had a forced maintenance, like that of Rome, i. 363.
..... the anointed, ought not to be despised, i. 544.
..... of Christ is in the quickening Spirit, ii. 31.
..... of the Spirit establishes the law, ii. 74.
..... of the gospel may be male or female, iii. 541.
..... the true, is being revived again, after the apostasy, iii. 261.
..... of the inward principle of life, why now sent of God, iv. 49.
..... of the gospel, the true ground of it, iv. 169.
..... the true, they who despise its testimony now, would have despised it in the apostles' days, iv. 294.
Miracles, inward, the present dispensation of life is accompanied by, iv. 47.
..... outward,..... doth not require, iv. 48.
Mixture, a state of, the dangers of it, ii. 560.
Mordecai did not bow to Haman, i. 121.
Moses pointed the Israelites to a law in the inward parts, i. 417.
..... quoted by Paul, in pointing to the inward Word, i. 419.
Mount Sinai and Mount Zion spiritually, explained and contrasted, iv. 95,
Mystery opened by one key, and how, i. 170. [97.
..... of the knowledge of God, and the fellowship of saints, iii. 341.
..... of godliness, wherein power is received to become sons of God, iii. 383.
..... the, we testify of, the hidden life, the inward, spiritual apparance of the Saviour, iii.
..... of Christ within, the hope of glory, iv. 72, 386.
..... of what was outwardly written, is known by obedience to the inward law, iv. 159.
..... of life and salvation, concerning the way of learning it, iv. 170.

N.

Name of Christ, some mistakes about praying therein, i. 515.
Nations, their contrivances against God's counsel, are but as the dust of the balance, ii. 170.
..... their preservation, as of individuals, is in the fear of God, ii. 174.
..... as well as individuals, shall reap what they sow, iii. 65.
Natural conscience doth not discern spiritual evils, i. 159, 160.

Nature, the old, must be burned up, and not made a treasury for the things of God, i. 496.
..... the light of, sometimes put for the dispensation of light to the heathen, i. 160.
Negligence and slothfulness, the danger of, i. 530.
Nonconformists had at first an honest zeal and simplicity, ii. 188.
Norton's Tractate against "Quakers," and F. Howgill's answer, i. 388.
Nothingness of self, needful for redemption, i. 490.
..... of ourselves we witness in the light, iii. 248 250.
Notions, in the earthly understanding, easily defile, i. 510.
Nourishment for the soul is every word of God, iii. 329.

O.

Oaths, all, forbidden by Christ, i. 347; ii. 155, 157.
..... forbidden to Christians, according to Walter Brute, ii. 137.
..... their ground is the fall of man from truth and innocency, ii. 150.
..... under the law, were bonds on the soul to bind fallen man to truth, ii. 150.
..... and shadows were to last till Christ, the substance, ii. 153.
..... of Jews or heathens, have not as much weight as the yea and nay of disciples, ii. 155. 157.
..... of allegiance, not as reliable as the *declaration* of the Lord's people, ii. 158.
Obedience "in the day of small things," brings growth and strength, i. 118, 174.
..... to the Lord, the ground of our practices, i. 349, 400.
..... is required according to the knowledge given, i. 443.
..... of faith, what it is, ii. 377.
..... and pure faith, is the way to know of the doctrine, iii. 77. 181.
..... true, flows from a true sense, and true faith, iii. 316, 337.
..... hath great reward, even here, and the crown everlastingly glorious, iii. 337.
..... the way to increase of knowledge and strength, iii. 471.
..... to the heavenly visions needful, without consulting with flesh and blood, iv. 19.
Offence, a caution not to take it needlessly, ii. 556.
Offerings and temples under the gospel, iv. 99.
Oneness of the way which the obedient taste of, i. 468.
Opinion, our religion doth not lie in it, but in that which puts an end to it, iii. 506.
Order of mutual subjection in the church, i. 459.
..... according to man's wisdom, is but the order of antichrist, i. 505.
..... and government in the church of Christ, ii. 397.
..... Satan's great work to oppose, iv. 376.
..... the great benefit and safety of it, to individuals, iv. 376, 380.
..... right and holy, the Lord would have, iv. 375.
Ordinances and shadows, through them antichrist crept in, i. 277.
..... under the law, typified what Christ does for us under the gospel, i. 437.
..... so called, several were only shadows of the substance, iii. 169.
..... have been much abused and cried up, iii. 170.
..... and duties must be observed in a measure of Christ's Spirit, iii. 172.
Ornaments of self, all to be stripped off, i. 471.
Outward, superficial views exhorted against, i. 514.
..... court, some things belonging to it were permitted for a time, iv. 180.
Overcoming known through the horn of salvation, i. 528.

Overcoming known through faith in the seed, i. 529.
..... the wicked one, to be witnessed even now, iii. 478.
..... how the soul may receive ability for it, iii. 527, 546.
Overseers, their rightful authority in the church, iv. 851.

P.

Painted faith, knowledge, duties, &c. are made manifest by the mystery of life, ii. 35.
Papists, some of their errors learned by the Protestants, ii. 22.
..... and many Protestants, have built in the same spirit of error, ii. 465.
Pardoning mercy and tenderness of the Lord, i. 552.
Parents need to wait on the Lord, to be enabled to instruct their children, i. 107.
Parliment, the long, becoming unfaithful to the Lord, justly fell, ii. 100.
Pathway, the, of salvation, in a few words, iii. 517.
Patience in the process of purification, i. 127.
..... and meekness, how sweet in all trouble, iii. 319.
..... and long suffering of the Almighty, iv. 37.
..... and meekness of the Lamb are found in the Seed, iv. 396.
Pattern set by Christ for all his disciples, i. 458.
Paul speaks (Rom vii, and viii,) of three states which he had known. ii. 42.
..... while a persecutor, though strict to the letter of the law, grievously broke it in spirit, ii. 64.
..... though blameless in the letter, was struck by the inward law, ii. 68.
..... the character of his ministry, ii. 113.
..... though condescending to water-baptism, yet said he was not sent to baptize, iii. 169.
..... speaks of the law of sin, and body of death, and of deliverance therefrom, iii. 227, 239.
..... was not in that captivity to sin when he wrote to the Romans, iii. 240.
..... baptism with water was not a part of his commission, iv. 150, 213, 429.
..... some things in his writings and other Scriptures, hard to be understood, iv. 167.
..... said that the mouths of vain-talkers &c. must be stopped, iv. 336.
Peace, the true, is in reconcilliation to God through the blood of Jesus, i. [76.
..... the fleshy, and the spiritual, i. 120.
..... peace! when there is no peace, i. 122, 176.
..... the true and the false distinguished, i. 429; ii. 378.
..... carnal, the true witnesses cannot but be disturbers of, i. 478.
..... we cannot have, with unrighteousness, even in our dearest relations, i. 504.
..... universal, promised, and will surely come to pass, ii. 164, 165.
..... and righteosness began to spread, but the apostasy set it aside, ii. 166.
..... the Lord is preparing again to bring in, ii. 167.
..... must spread by degrees from individuals to nations, ii. 167.
..... the way of, what is it? iii. 64.
..... of God passeth man's understanding, but is known by the true travellers, iii. 322.
Peculiar people to God, who they are, iv. 499.
Penington Isaac, the date of his convincement of the truth, i. 5, 42.
..... his death and funeral, i. 46.
..... his descriptions of his own experience, i. 84, 50, 131, 151, 185, 241, 371, 478, 497, 510; ii. 239, 287, 316, 336, 345, 429, 533; iii. 89, 174, 246, 249, 254, 327, 369, 376, 393, 540, 544; iv. 227, 272, 377, 489.

..... the desirableness and gl
Perfection, or freedom from sin, d
iii. 240, 247; iv. 239.
..... admits of growth, and re
..... some have attained to it,
..... known, according to Scri
the apostasy, ii. 118
..... concerning it, through th
..... advocated, by the instance
Perrot, John, many entangled in his
Persecution, the spirit of, hardens the
..... its covering shall be taken
..... in every age, is
..... against us, strikes at the lif
..... is always in the name of so
..... is by professors of a form, i.
..... not to be run away from, w
415, 422, 428.
..... who it is that suffers it, in a
..... in all ages, is by him that is
..... its main end and aim, ii. 1
..... its false pretences, and mis
..... the danger and misery of t
..... often promotes that which
..... the injustice of it considere
Persecutors of the life in this age woul
i. 274.
..... in New England, had been
..... are often overtaken, even i
Perseverance recommended, in order to
"Person of Christ," what we believe re
Peter did not preach *himself* as the Rock
Phrases, many invented by Papists and
prehensions, i. 383.
Physician, the, of value, is able to cure
Pope, the. himself

Power, the, is at first small, and must not be looked for in a mighty appearance, ii. 315, 322.
..... never fails the true faith, ii. 318, 531.
..... appears in the cross to man's own will, ii. 318.
..... appears in the upright heart that hath not strength of its own, ii. 319.
..... why it appears hiddenly, and works mysteriously, ii. 320.
..... the lowly heart must be glad of ever so little, ii. 323.
..... no man perisheth for want of it, but for his own stubbornness, ii. 382.
..... is met with in obedience to the light received, ii. 324.
..... great, is at length given, to the faithful and obedient, ii. 325.
..... the, of Christ shall prevail over the devil, ii. 518.
..... of the Lord is far stronger in believers than that of the devil, iii.
..... close queries to those who complain of a want of it, iii 188. [153.
..... to overcome our spiritual enemies, how it may be obtained, iii. 484.
..... of the Lord, in breaking the power of temptation, iv. 20,
Praise to be ascribed to the Fountain, i. 517.
..... given to the Lord for his blessings, and ability given to serve him, iv. 468, 477.
Prayer must always be in the Spirit, i. 70, 217; ii. 111; iii. 331.
..... out from the anointing serveth antichrist, i. 189.
..... the true and the false, i. 326.
..... of the fleshly part often very earnest, i. 339.
..... need not be taught outwardly, but must be from a sense kindled in the life, i. 507.
..... in Christ's name, mistakes about it, i. 515.
..... true, what it is, ii. 108, 109, 111, 380; iii. 314.
..... in man's wisdom, hurts the precious life, ii. 111.
..... if in words, must be in those which God gives, ii. 112.
..... is a gift, living breathings kindled by the Father, ii. 230.
..... its necessity and nature clearly set forth, ii. 536.
..... every sigh and groan, offered from a true sense, is accepted, ii. 536.
..... in it flesh must be silent before the Lord, iii. 172.
..... is not in the will and affection of the creature, iii. 537.
..... in Christ's name, is not known by them who have only a *notion* of his blood, iv. 242.
..... during public. we are moved to signify our unity, and uncover our heads, iv. 345.
Prayer-book, common, by what wisdom was it compiled? i. 364.
Praying continually, how attained, ii. 109.
Preaching of the everlasting gospel after the apostasy, iv. 275.
..... (see also "MINISTRY," and "GOSPEL.")
Predestination unto holiness, iv. 111.
Prejudices against anointed ministers, warned against, i. 544.
..... against the living, the work of the enemy, ii. 458.
Presumption of those who read the Scriptures without fear and reverence, but in their own spirits, i. 556.
Pretenders, false, of conscience, will be surely met with by God, ii. 209.
Pretending to the truth, is the most mischievous way of opposing it, iv. 315.
Priesthood of Christ, iv. 113, 277.
Priests unto God, all are to be, under the gospel, iv. 160.
Principle of life, by it the new covenant is entered into, iii. 4.
.....t of truth, no other than what Christ himself preached, iii. 384.
Profession of the truth, without the life and power, is a slippery place, iii.
..... a lifeless, of religion, is of no value in the sight of God, iv. 502. [553.
Professions and practices, out of the life are but deceitful plasters, i. 488.
Professors exhorted to come to the morning light of the everlasting day, iv.

Professors appealed to, whether they truly honor the Son, iv. 418. [297.
Progress daily, from earthly to heavenly, i. 509.
Promise, the, of his coming, scoffers still say, where is it? iv. 252.
Promises, the, he that applies them erroneously to himself, deceives his soul, iii. 83.
..... of Scripture are sweetly fulfilled in the hearts of a remnant, iii. 438.
..... all the, in Christ, are yea and amen, iii. 525; iv. 404.
Prophets, all maltreated by the people of Israel, i. 255.
..... their spirit subject to the prophets, i. 459.
Propitiation in the blood of Christ, through faith, i. 140, 141.
..... Christ made for the sins of the whole world, iv. 38, 118.
Protestant name opposed to the Protestant spirit, i. 366.
Protestants exhorted to consider whether they are building in the same spirit as that they came out of, iii. 124.
Purchase, the, of the blood of Christ, who died for men, ii. 131.
Purification from sin, to be hoped for and attained to, owned, i. 391.
Puritan principle, once living, now formal and dead, i. 296.
Puritans exhorted to cast off the *spirit* of Popery, i. 296.
..... had a precious appearance of God among them at first, ii. 523.
..... yearnings for their return to love and tenderness, ii. 524.
..... the best early preachers among them, those who least minded the form, ii. 139.
..... many have made shipwreck of that truth, love, and tenderness, once among them, iii. 540.
Purity of man's original estate, i. 482.
..... and glory promised to the church in Christ, iii, 437.

Q.

"Quakers," so called, their work in the world, i. 135.
..... must fulfil the Lord's will, not regarding what befalls them, i. 407.
..... suffer, because they prize a tender conscience above all outward things, i. 444.
..... went to New England in the name of the Lord, i. 449. [453.
..... desire not the hurt of any, but pity and pray for all, i. 137, 226,
..... at first both owned and despised by the author, i. 479.
..... the author's testimony to their being redeemed from the world's spirit, i. 435, 479.
..... to their love and humility, i. 504, 505.
..... own and rejoice in true order, i. 505.
..... are not against the true life and power in any, ii. 142.
..... hold dear those who wait on the Lord in true simplicity, ii. 142.
..... their preachers at first poor country lads, unlearned, &c. ii. 413.
..... yet God was glorious and powerful in them, ii. 415.
..... the danger of their preachers, if lifted up, ii. 416.
..... the sum or substance of their religion, ii. 487, 489, 546.
..... defended from the charge of denying Christ's appearance and sufferings in the flesh, ii. 548.
..... defended from the charge of not believing Christ to be the Saviour, ii. 550. [54.
..... have found that life and power, never known by them before, iii.
..... all who own their principles outwardly, are not necessarily of them, iii. 342. [385.
..... testify to no new thing, but to the truth from the beginning, iii.

"Quakers" have no new doctrines, but those of holy Scripture, iii. 386.
..... their testimony is to the hidden life, and inward appearance of our Saviour, iii. 386.
..... their doings and sufferings are by the Lord's assistance, iii. 394.
..... concerning the work of God upon their hearts, iv. 182.
..... the Lord showed them that what they had sought without, was to be formed within, iv. 182.
..... have the gospel preached to them by God, the Shepherd himself, iv. 294.
..... meet, in the fear of God, to worship him as he requires, iv. 480.
..... would rather loose their lives than be disobedient, iv. 481.
Queries from the Book of Revelations, i. 237.
..... respecting the kingdoms of this world becoming the kingdom of our Lord and of his Christ, ii. 93.
..... the shaking of both heaven and earth, ii. 94.
..... the people of God being a seperated people, ii, 96.
..... the offers of saving light to all, ii. 328.
..... national trouble, and retribution, ii. 342.
..... close, pertinent, and vital, to professors of Christianity, ii. 482.
..... concerning the cleansing water and the purifing fire, iii. 444.
..... sundry experiences necessary to the Christian state, iii. 445.
..... the new covenant, hungering and thirsting, &c. iii. 447.
..... righteousness and justification, iv. 76.
..... for professors of Christianity to try themselves by, iv. 79.
..... concerning imputed righteousness, iv. 190.
..... the kingdom of God, iv. 405.

R.

Railing speeches, we are falsely charged with, i. 405.
Ransom for sinners, God gave his Son, i. 511.
Reasonings and questionings may eat out the sense and belief of what God's Spirit begat, ii. 507.
..... of the natural mind against conviction, warned against, ii. 510; iii. 179.
Reasons for certain practices of the Quakers, so called, i. 346.
Reconcilliation, what it is, and how wrought, ii. 385.
Redeemer, his strength is above all, i. 246.
..... is the man Christ Jesus, the Lord from heaven, iii. 235.
Redemption, what it is, and what it is not, i. 80.
..... what it produceth, ii. 152, 259.
..... questions and answers concerning it, ii. 260, 266.
..... God is all, and doth all, in it, ii. 278.
..... is begun and carried on by the free grace of God, ii. 276.
..... what it is, and by what means effected, ii. 386.
..... through the blood of Christ, owned by us, both outwardly and inwardly, iii. 212.
..... is by Christ within, not by notional belief of him without, iii.
..... exhortation to come out from all that hinders it, iii. 533. [506.
..... is partaken of according to faith and obedience, iii.554.
..... its blessed effects, iv. 482.
..... by Christ was known in the heart in the time of the law, iv.
Reformation from Popery was not perfect, i 353, 360. [484.
..... is afresh begun, and its foundation glorious, i. 357.

Reformation in England, framed from old materials, i. 360,362.
..... not only imperfect, but there was even a running back, ii. 97,
..... queries concerning the time and work of it, iv. 249. [144.
Reformations, beginning well, mostly frustrated by form overcoming life, i. 231, 294. [472.
Reformed churches have suffered by not waiting on the Lord's leading, i.
Regeneration, what is the laver of it? iii. 47.
..... the water of, hath a cleansing power, iii. 106.
..... a letter concerning it, to his brother Arthur, iii. 495.
Religion gathered in man's own wisdom, must be put away for the righteousness of Christ, i. 50.
..... true, is not to be defended in an outward manner, i. 433.
..... true and spiritual, what it is. ii. 225, 356; iii. 66.
..... the knowledge of it is through a capacity from a heavenly leaven,
..... whence ariseth man's uncertainty about it? iii. 102. [iii. 8.
..... how to attain to certainty in it, iii. 197.
..... a caution to begin and grow up in it from the pure root, iii. 800.
Remembrances of Scriptures and of experiences, not to be relied on, i. 373.
Remission of sins by the blood of Christ, ii. 297; iv. 117.
..... how the Gentiles might partake of it, iv. 207.
Remnant, a, were daily nourished by a little bread from the Father, i. 468.
Rents in the body, avoided by the pure fear, humility and tenderness, ii.
..... or divisions, there are none in the living body, ii. 457 [409.
Repentance, the necessity for it, i. 391.
..... true, is a godly sorrow for sin, and a gift of Christ, iii. 315.
Reproof and conviction come before comfort and refreshment, iii. 469.
Resignation, false imitations of it in Babylon, i. 341.
Rest, the true, a taste of it given from time to time to the faithful, ii. 83.
Restoration from falling, is by the grace of God, iii. 564.
Retirement, inward, the necessity and benefit of it, iii. 93.
Retrospect of a day of deep distress, i. 527.
Revelation, immediate, is the only ground of true knowledge of God, i. 306.
..... is not to the wise or studious, but to babes, i. 307.
..... The Book of, queries from it, i. 237.
..... was given by the Spirit, to warn against the apostasy, i. 335.
..... is easy to that Spirit that wrote it, i. 336. [115.
..... is a warning in the love of God, to the churches, iii.
..... was given forth, to preserve from spiritual whoredom and death, iv. 67.
..... a mystery to man's wisdom, but not to the true wisdom, iv. 67.
Reward, an hundred fold, to the persecuted and faithful, even in this life, ii.
..... in heaven is exceeding great, ii. 199. [199.
..... of eternal blessedness is not without a regard to works, iii. 221.
Righteousness imputed only to him who is cleansed i. 227.
..... in the exercise of living faith. i. 142, 390.
..... of Christ, what it is to wear it as a garment, iii. 108.
..... of the law fulfilled in them that walk after the Spirit, iii. 218.
..... of Christ what it is, iv. 210.
..... and of his saints, iv. 280.
..... imputed, mistakes about it. iv. 282.
Romans, ch. vi, vii, and viii; queries thereon, iv. 174.
Romish yoke was broken by the Lord, in mercy to England, i. 358.
Root of life, abiding in it recommended, i. 533. [iii. 99.
Royal Society, the, encouragement to look to something higher than nature,

Rule, the, of Christians is the law of the Spirit of life, i. 61, 314.
..... of Papists and of protestants generally, i. 63.
..... of the children of the new covenant, iv. 158, 194.
..... in the new covenant, is the living commandment, the word in the heart, iv. 160.
..... some queries to such as affirm the Scriptures to be it, iv. 242.
Rulers, &c, exhorted not to lord it over consciences, i. 248.
..... to seek the welfare and true liberties of the people,
..... of New England strove to entrap the "Quakers," i. 377. [i. 351.
..... regard it lawful to put "Quakers" to death, i. 398, 396, 407, 409, 412.
..... their arguments refuted, i. 394, 397, 413.
..... desired liberty for themselves, but denied it to others, i. 422, 428, 430.
..... the case between them and the "Quakers" briefly stated, i. 448.
..... closely expostulated with, i. 449, 450, 453.

S.

Sabbath, in the true, no fire is kindled, or even a stick gathered to kindle it,
..... the Son of man is Lord of it, ii. 63. [ii. 47.
..... of the gospel, is not an outward time, but a spiritual rest, ii. 66.
..... is broken by the commission of any sin, ii. 67.
..... of rest may be known, and yet a recall to labor, ii. 81.
..... the danger of running out in it, ii. 81.
..... a continual, might be known by a continual abiding in Christ, ii. 83.
..... the Lord's day is inward and spiritual, iii. 168.
..... or gospel rest, for whom it remaineth, iii. 185.
Sabbath-day, was for a sign of the sanctfication and rest in Christ, i. 44.
..... is not manifest from Scripture to have been instituted from the first creation, i. 45.
..... not ordained for perpetuity, any more than circumcision and sacrifice, i. 46.
"Sacred Trinty," a phrase not found in Scripture, i. 383.
Sacrifice of the wicked is abomination, i. 486.
Sacrilegious stealing of names and titles, by the false church, i. 335.
Safety of those who submit all to the Lord, i. 539.
..... is only in fear, faith, and humility before the Lord, ii. 469.
Saints, their sufferings the Lord will avenge, i. 349, 381.
Salvation is by Christ that died at Jerusalem, i. 157, 511.
..... is not as He knocks without only, but as he is let in, i. 158, 162.
..... is to be wrought out here, i. 174, 491; iii. 496.
..... how it is begun and carried on, i. 175.
..... how we may attain to drawing water out of its well, i. 530.
..... is by the virtue of Christ's blood, and not by a bare believing it shed, ii. 54, 124.
..... of the Jews was not by the old covenant, but by that of grace, ii.
..... by Christ, includes sanctification, ii. 353. [36.
..... is by grace alone. through the redemption in Christ Jesus, ii. 384.
..... concerning its natnre and reality, iii. 15.
..... in Christ Jesus is a continual act of grace, iii. 215.
..... what wrought it before Moses, and among the Gentiles afterwards, iii. 278.
..... one thing necessary to it, Christ himself, the Seed, iii. 310.

Salvation what is the infalliable way to it? iii. 311.
..... the righteousness and peace of that state, iii. 359.
..... the plain path-way of it, in a few words, iii. 517.
..... the way of it freely offered to all men, iv. 36, 40.
..... by the power of Christ's resurrection, iv. 71.
..... is not by having much knowledge, but by subjection to the measure of the gift, iv. 157.
..... is not by works of righteousness, but the mercy of God, iv. 183.
..... there is none without inward washing, iv. 429.
Sanctification, what it consists in, i. 80.
..... is to be attained this side the grave, i. 491.
..... the power of life to it, comes before justification, ii. 546.
..... through faith, is before justifiation, iii. 214.
Satan may even sit as King in gathered churches, i. 218.
..... aims to steal, not our head-knowledge, but our pure life, i. 286.
..... successive stratagems to defeat all reformations, i. 294.
..... withstood the early settlement of the church, i. 329.
..... having got possession, sets up forms and ordinances, i. 331.
..... feeling secure, begins to corrupt even the forms, i. 332.
..... tempts with false appearances, to keep souls from the life, i. 332.
..... even of life, but without the life, i. 333.
..... taught his own messengers to preach Christ, under a cover, to sow seeds of error, ii. 11.
..... his strength, before the Lord's power, is but a flash, iii. 382.
..... falls like lightining before the revealed power of Christ's Kingdom, iii. 565.
Scriptures, the Holy, a *false* honor of them, is idolatry, i. 68.
..... truly and heartily honored by the author, i. 69, 287.
..... are opened and witnessed to, by the light, i. 114, 434.
..... contrarieties of the sects respecting them, i. 115.
..... must be read with fear and trembling, i. 115, 556.
..... in that light which wrote them, i. 163. 283.
..... their true end is to turn men to the light, i. 67, 179.
..... a mere literal knowledge puffeth up, i. 181.
..... are used even to cry up false ways, i. 204.
..... expounding them without the life, shuts up the kingdom i. 271.
..... history and doctrines can be believed by the faith which is of man, i. 300.
..... and other means, are to bring to immediate revelation, i. 306.
..... are not *the rule* of Christians, i 313, 388, 416.
..... things of, are best expressed in Scripture words, i. 383.
..... best understood by living experience of the things therein testified, i. 386.
..... cannot give life, but point to the Fountain of life, i.
..... call not themselves, *The Rule*, i. 418. [488.
..... the true honor is given thereto by us, i. 435.
..... their simplicity perverted by fleshly wisdom, i. 442.
..... the true knowledge of them is given by the inward light, i. 555; iv. 276.
..... the presumption of those who read them in the liberty of their own spirits, i. 556.
..... the liability of man to err in his own interpretation, ii. 6; iv. 231.

Scriptures, the Holy, wrested by those who read them in their own wisdom, ii. 27.
..... sweet and profitable when read in the light of the Spirit, ii. 35.
..... to consider *the rule* is a great mistake, ii. 497.
..... even though a rule, yet the inward law is nearer and more powerful, ii. 525.
..... their contents very precious, and for our instruction, ii. 533.
..... are exceeding sweet and useful, read in a true sense, iii. 68, 286.
..... can only be understood in the light from which they came, iii. 78.
..... are not the light, but testimonies concerning it, iii. 82.
..... we do really, singly, in God's sight, own, iii. 167.
..... guessing at, and imagining their meaning, the Lord hath drawn us from, iii. 167.
..... must be read with the mind turned to the light, iii. 286.
..... cannot be rightly understood without the inward light, iii. 303, 460.
..... the Jews had them read every sabbath-day, but knew them not, iii. 304.
..... none can, from the truth, object to the diligent reading of them, iii. 486.
..... when we once believed them *the only rule*, sin still had power over us, iv. 160.
..... we do not undervalue them, in honoring Christ and his Spirit, iv. 160.
..... are used to try forms of religion &c. by, iv. 195.
..... what doth not agree therewith, is not of God, iv. 195.
..... answer to a question respecting any writings now being of equal weight, iv. 196.
..... how we may know whether we read them aright, iv. 300, 302.
..... they who only learn their words in their own understanding, cannot know Christ aright, iv. 456.
"Search the Scriptures," i. 439, 445.
Searching and cleansing of the heart must be thorough, ii. 516.
Sects, the root of, shaken and destroyed in us, i. 135.
Secular power not to be employed to put down supposed error, i. 437.
Seed, a lowly, and remnant, preserved through the apostasy, i. 85.
..... the, of the woman, Christ, our hope, i. 160.
..... evil, is sown in the heart while men sleep, i. 234.
..... of Israel always a blessing to the world, though hated by it, ii. 302.
..... divers questions and answers concerning it, ii. 309.
..... the elect, in it there is no deceit, iii. 176.
..... how it may be known and joined to, iii. 176, 347.
..... the, of the kingdom begins to stir in the heart, in small, despised things, iii. 182, 184.
..... or measure of life, we never said was the fulness, iii. 284.
..... how it springs and grows in the obedient soul, iii. 272.
..... of the kingdom, is an inward, spiritual substance, iii. 328.
..... queries respecting it, iii. 345.
..... the soul abiding in it, is in a strong tower, iv. 329
..... is a measure and manifestation of God, the infinite fulness, iv. 337.
..... of the kingdom, what it is, iv. 389, 403.

Seed, the, is sown by God, through Christ, in the inward earth of men's hearts, iv. 390.
..... brings forth good fruit to perfection, in good ground only, iv. 390.
..... in it is wrapped up the pure power of life, iv. 392.
..... the living knowledge of Father and Son, iv. 393.
..... is the heir, and we, joined to it, may become joint-heirs with Christ, iv. 404.
Self-denial and the cross, therein we have found the well of living water, iv. 296.
Self-righteousness and sin are excluded, where the blessed seed prevails, iii. [521.
Senses, inward and spiritual, the inward man hath, iv. 343.
..... therein the Lord's children have pure, living judgment, iv. 344.
Separation was made between the outward court and inward temple, iii. 60.
..... the necessity of, from the spirit, ways, and worships of the world, iv. 258.
..... God may begin one, but another wisdom may step in and carry it on. iv. 259.
..... merely by a literal knowledge, the inefficacy of it, iv. 260.
Servants of the Lord, standing faithful, need not fear any wolf, i. 410.
Severity and tenderness, each have a right place in judgment, ii. 460.
Shaking and scattering may arise from adulation of instruments, ii. 417.
..... how the church may be preserved from it, ii. 418.
Silence of all flesh before the Lord, a requisite for divine worship, iv. 54, 55.
Simplicity of heart acceptable, even under loads of error, i. 230, 231.
..... being cherished, ignorance is mercifully winked at, i. 230.
..... the true and the false, i. 234.
Sin, the body of, must be destroyed here, not hereafter, i. 163.
..... the knowledge of, is by the law, ii. 41.
..... is kept out by walking in the Spirit, ii. 68.
..... to make it unavoidable, derogatory to the power of God's grace, ii. 118.
..... may be in very small matters, or in doing what is doubted, ii. 334.
..... freedom from it in this life, by the power of grace, i. 389; iii. 240, 247; iv. 73, 239.
..... how it may be washed away by the blood of Christ, iii. 68.
..... remission of some, easier than others, iii. 107.
..... shall not have dominion over those that are under grace, iii. 186.
..... unto death, a wilful despising of the new covenant, iv. 122.
..... that it is pardoned upon a *true* belief, is confessed, iv. 209.
..... Christ came to destroy it, and has power to do so, iv. 238.
Sincerity and true zeal in any, we can own, i. 139.
Slanders against the truth, i. 109.
Smooth words, false prophets can use, i. 405.
Society, the true, or church, of the gospel, what it is, iii. 310.
Son of God, (see "CHRIST.")
..... the risen, shall ride on, conquering and to conquer, iii. 177.
Song of Moses and the Lamb, will be given to them who overcome, i. 539.
Soul, the living, depends on God continually, i. 497.
..... the, several states of it, in its travel from Egypt to the holy land, iii. 163.
Spirit, the, of prophecy spoke in the martyrs, i. 97.
..... the Holy, how it may be known, i. 165, 173.
..... is the true expositor of Scripture, i. 316.
..... its first operation is to convince of sin, i. 103, 158.
..... the least measure of it is true, i. 465.
..... the, of this world is restless in all its enjoyments, i. 540.

Spirit, the Holy, the power and efficacy of it in the living ministry, ii. 81.
..... the, of prophecy to be heeded, "till the day dawn, and the day-star arise, ii." 78. [96.
..... the Holy, the Lord hath begun to bestow, as before the apostasy, ii.
..... the, of Christ is the only true church power, iii. 143.
..... the Holy, its power the sceptre of God's church and kingdom, ii. 143.
..... by union with it we come to a true knowledge of the letter, iii. 78. [spirit, iii. 178,
..... how its teachings may be discerned from those of a contrary
..... the, of Christ, contrasted with that of the Scribes and Pharisees, iv.
..... in walking after it there is no condemnation, iv. 178. [41.
..... of Christ is a touch-stone beyond the Scriptures, iv. 195.
..... of the Lord is able to reach and save the darkest heart, in the darkest part of the world, iv. 227.
..... of Christ, queries concerning it, to those who take themselves to be Christians, iv. 253.
..... of the Lord knows our several degrees of growth, and what is proper for each, iv. 308.
..... a, of aspiring to rule in the church, is to be kept down, iv. 354.
..... are not to be tried by mere assent to the doctrines, i. 384.
.....are to be tried by them to whom God giveth ability, ii. 472.
Spiritual things are gradually revealed to the obedient, iii. 6.
Stability in the truth, how attained, i. 536.
Steeple-houses, why we cannot contribute to repair them, i. 348.
Steps, three, of the blessed estate; viz. 1st. desires; 2nd. labors; 3rd. rest; ii. 82. [213,
Stiffness and firmness against evil, necessary to the children of God, ii. 211,
..... not of self-will, but tenderness of spirit, ii. 210, 211.
Stratagems of Satan, to defeat successive reformations, i. 294. [212
..... to deceive, i. 329.
Subjection, mutual, one to another, in the church, i. 459.
..... to the measure of life in others, is necessary, ii. 400, 402.
..... is consistent with minding the life in ourselves, ii. 403, 456.
..... of one to another, in the light, iv. 369, 383.
Submission and humble trust in the Lord, in spiritual troubles, ii. 553. 554.
Sufferings, exhortation to be strong in the Lord through them, iii. 494.
Sufficiency of the Lord's mercy and power, in every need, i. 539.
Supper with Christ in his kingdom, is beyond outward bread and wine, ii.
..... the outward, was a shadow of the true, iii. 169. [521.
..... see, "BREAD AND WINE."
Swearing, all, forbidden by Christ, i. 347; ii. 155, 157.
..... see "OATHS."
Sword of the Spirit, the weapon for dispelling error and heresy, i. 411, 412.
..... its use permitted to some, while not yet come to the gospel life and principle, ii. 168.
..... a spiritual, and rod, Christ hath put into the hands of his church and ministry, iv. 328.
Synagogue and ministry of Satan, how it got footing in the world, ii. 11.
..... of Satan, how a once living church may become, ii. 480; iii. 112.

T.

Talkativeness in religious meetings, advised against, iii. 513, 519.
Tares, many, better to let alone, rather than destroy one grain of wheat, i. 447; ii. 202, 209.

Teacher, the, in the new covenant, is God himself, iii. 320.
Teaching (Matt. xxviii, 19,) is not literal, but baptizingly, in the Spirit and power iv. 150.
..... the true ground of it in the gospel, iv. 169.
..... the precepts of holiness, without the life and power, is not the gospel way iv. 170.
..... concerning the true, iv. 256.
Temptation may overcome, even the advanced soul, if hearkened to, ii. 264,
..... the way of safety from it, ii. 266; iii. 330. [265.
Temptations and suggestions of the enemy are to be watched against, i. 542.
..... and accusations of the enemy, the Lord to be waited on therein, ii. 557, iv. 20.
..... are not to be hearkened to, or let in, iv. 18.
Tempter, the, is never to be hearkened to, or consulted with, i. 530.
Tender, we are to be, of our brother's conscience, i. 466.
Tenderness of conscience prized by us above all, i. 444.
..... one towards another, recommended, i. 532; ii. 425.
..... of the Lord to those who err in their judgments, iv. 431.
Testimony in our favour, from former persecutors, is of more value than from others, i. 374.
..... the, of Jesus, is the Spirit of prophecy, ii. 73.
..... our, against churches gathered out of the power, is God's, not our own, iv. 221.
Thirsting after the water of life, how happy is that experience, iii. 352.
Three that bear record in heaven, and these three, One, i. 383.
Times and seasons considered, past and to come, iv. 496.
Tithes, we cannot pay, i. 347.
..... ordained under the law, are annulled under the gospel, iii. 502.
..... are of the dark power of Popery, iii. 503.
..... how much R. Trumper suffered for paying them. iii. 503.
Titles of honour, without discrimination, are not according to truth, i. 402.
..... of relations, are given by us, but not of flattery, i. 402.
Transgressors, a certain day of account for, i. 520.
Travel, the, is long ,from Babylon to Zion, i. 471.
Tree of knowledge, feeding on it brought death, i. 167.
..... of life, its fruit nourisheth to eternal life, i. 169.
..... is not to be grafted on the tree of knowledge, i. 322.
Trial of spirits is to be by the anointing, i. 441; ii. 472; iii. 559; iv. 191.
Tribulation, through it is the entrance into the heavenly kingdom, iii. 8.
Troublers of Israel, the true prophets are accounted, i. 405.
Trust in the Lord, recommended, in spiritual troubles, ii. 553, 554.
Trustfulness and stillness, the great benefit thereof in distresses, i. 550, 541.
Truths, men must not take things for, because others see them to be so, iv. 356. 358,
Types of Christ and his offices, under the law, iv. 88.
Turning the world upside-down, acknowledged, i. 121.

U.

Unbounded loving-kindness of the Lord to his children, i. 537, 539.
Understanding of man often looks for too clear a light, ii. 438.
Uniformity is lovely, if according to the Spirit's leading, i. 468; iv. 373.
..... without oneness of heart, increases formality, ii. 203.
..... of mere outward practice, distinguished from true unity, iv. 360.
..... outward, without life and virtue, is hypocrisy, iv. 368.

Unity, the ground of it, is oneness of spirit and life, i. 463.
..... is to be attained by obedience to the light, in each heart, i. 468.
..... to be found among us, such as others only talk of, i. 504.
..... a false image of it, set up by those who depart from the true ground,
..... spiritual, what it is, ii. 423. [ii. 26.
..... its loveliness, and how it is brought forth, ii. 407.
..... how it may be interrupted, ii. 424.
..... if decaying, how recovered, ii. 424.
..... of the church and elders, is requisite to ministers, iv. 327.
..... the true grounds and limitations of it, iv. 362.
..... in subjection to the measure of light, there may be, even with some variety, iv. 373.
Urim and Thummim, even God's light and perfection, iv. 135.

V.

Veil, the, is to be done away in Zion, the Lord's holy mountain, iii. 382.
..... spread over nations, is done away in the light of Christ, iii. 458; iv. 136
Vessels of life, contemptible, yet the life in them precious, i. 244.
..... weak and contemptible, are chosen, to bring to naught worldly wisdom, ii. 135.
..... of the Lord, he formeth as a potter, iv. 108.
Victory of the true church, and of the false, ii. 13.
..... over the powers of darkness, is given through true faith, iii. 247.
Visitation, a day of, there is to all men, iii. 295.
Visiting our friends in prison, our duty, i. 348.
Voice of the Spirit of Christ, infallibly known by those born of God, i. 467.
..... of the Shepherd, how it may be distinguished, ii. 227.
Votes of men do not necessarily conclude a thing true or false, ii. 5.

W.

Waiting on the Lord, needful in a day of trial, i. 511.
..... for true judgment, recommended, i. 524; iv. 309.
..... in distresses the way to know his tender mercy, i. 550.
..... in humility and subjection, recommended, in order to overcome, ii. 508.
..... the great need of it, in reading the Scriptures, ii. 544.
..... patiently, in a night season, for the Lord's fresh visitation, recommended, ii. 226.
..... on the Lord, the way to know the mysteries of his kingdom, iii. 94.
..... daily for instruction, needful, iii. 511.
..... for the life and power, in meetings, and keeping thereto, recommended, iii. 519.
..... in silence before the Lord, the great benefits of it, iv 55, 56.
Wants of the living soul, for which it breathes to the Father, ii. 108.
War, between the dragon and the church, in both the Jewish and Christian dispensation, i. 132.
..... came in with the fall, and should cease with redemption, ii. 168.
..... the cause thereof is removed by wisdom from above, ii. 165. [169.
..... it is far better to trust in the Lord, than to be skillful in weapons, ii.
..... is to have an end, in the day of righteousness, quietness, and peace, ii. 251.
Warning to watch and pray, lest the salt may lose its savor, ii. 535.

Watch to be unremittingly kept, even in a state of perfection, i. 391.
Watching daily to the Spirit, the great benefits of it, ii. 109.
..... the life becomes a continual course of prayer, ii. 109.
Water, the, Christ gives, springing up to everlasting life, iii. 353. [475.
..... of life, concerning drinking it from the wells of salvation, iii.
..... the Spirit and the Bride invite to drink of it freely, iii.
Waters, the living, by drinking of them, the soul lives, iv. 208. [476.
..... partaken of by us, iv. 295.
Way, the, of life, queries respecting it, iv. 74.
Weapons, our, are those of the Lamb, i. 438.
..... the, of nonconformists the same as of bishops and Papists, i. 452.
Wicked, the, their miserable condition in a future state, ii. 360.
Wilderness, the Lord alone can bring his church out of it, i. 513.
..... that the church fled into, what is it? ii. 17, 304.
Willingness of the Lord to assist the tossed discouraged soul, ii. 420.
Will-worship, what it is, i. 70.
Wisdom he that seeketh it must first become a fool, i. 213.
..... her still small voice cannot be heard in the noise about means and ordinances, i. 327.
..... "is justified of her children," i. 491; ii. 123, 478; iii. 254, 347; iv. 279, 322.
..... like the manna, must be daily gathered fresh, i. 496.
..... fleshly, with its progress in religion, must perish, i. 308, 509, 553.
..... of self, is to be watched against in every step of our growth, ii.
..... fleshly, hardens the conscience, ii. 234. [224.
..... prevented the Jews from discerning the prophets and the Messiah, ii 248. [ii. 512.
..... of man, against the Lord's manifestations, is not to be regarded,
..... all creaturely, is to be thoroughly brought down and cast out, ii. 515. [184.
..... of God, he that would partake of it must keep out of his own, iii.
..... and will of the flesh must be given up, iii. 535.
..... spoken of by Solomon, is Christ the eternal Word, iv. 225.
..... from beneath, even the highest, is far beneath the lowest of the pure heavenly wisdom, iv. 260.
Witnesses against corruption were raised up all through the apostasy, i. 85, 292; iii. 122.
..... the, had then the Spirit for a rule, though they knew it not distinctly, i. 419. 468.
..... all through the apostasy, clothed in sackcloth, ii. 17, 299, 399.
..... and martyrs, the appearances of God in them owned, iii. 172.
Whore, the great, a discription of her enchantments, i. 92, 202.
..... paints herself to look like the Lamb's wife, i. 201.
Wolves need not be feared by faithful shepherds, i. 410.
Woman, the, the church, what was that state from which she fled? i. 240.
..... must come forth by the wings of the same eagle, i. 469.
..... her condition in the wilderness, ii. 20, 172.
..... since flying into the wilderness, has been reviled by a flood of reproaches from the dragon, ii. 107.
Women's meeting of Friends, savory counsel to, iii. 512, 519.
..... cautioned against lightness and chaffiness in any, iii. 520.
Word of God, what, according to Scripture, i. 64.
..... of life, not far from any man, i. 269.

Word the milk of the, what is it? iii. 52.
..... of God is quick and powerful, seperating, &c., iii. 105.
..... nigh in the heart, dispensed to Gentile as well as Jew, iii. 160.
..... of prophecy, more sure, could not be the testimony of prophets concerning Christ, iii. 281.
..... the, of life within, David had large experience of, iii. 288.
..... of God, applied to the Scriptures, is a wrong expression, iv 195.
..... in Scripture, is Christ, iv. 198. [iv. 225.
..... of the new covenant, known to Abraham, David, and Solomon,
..... of faith, what it is, iv. 394.
Works "greater than these," said Christ, "shall he do," &c., iii. 313.
Worship, true, must be in the Spirit, i. 70, 217.
..... continual, in the true faith, is the Christian's sabbath, i. 71.
..... among Papists, more carnal than under the law, i. 72.
..... of inventions and imitations, is idolatry, i. 212.
..... Babylonish, not to be justified because of God's mercy to some under it, i. 232.
..... of God, considerations respecting it, ii. 228, 528.
..... must not be thrust upon the Lord, but must be from a capacity given, ii. 229. [ii. 230.
..... its offerings are the Father's gifts, livingly breathed back to him,
..... many mistakes about it, for want of the true life and power, ii. 528.
..... in spirit and truth, we own, and are exercised in, iii. 168.
..... ours is spiritual, and its day spiritual, iii. 168.
..... of the true Jews, is in the life and power of Christ, iv. 123.
.....our, is a deep exercise of spirit before the Lord, waiting in silence of the flesh, iv. 298. [298.
..... the sweet communion and refreshment enjoyed therein, iv.
..... the Lord hath appointed for us times of meeting together for it, iv. 345.

Y.

Yoke, the, and cross of Christ, must be taken up daily, i. 552.
..... of Christ is the soul's true rest and liberty, ii. 219.
..... it is easy to miss the true, and take up with a wrong one, ii. 221.
..... the, of Christ is easy to him who hath life from Christ, ii. 534.
..... is easy to him who taketh up his cross, ii. 561.
..... is easy and and his burden light, to the meek and lowly,
..... or cross of Christ, what is it? iii. 313. [iii. 354.
Younger members are to reverence the elders in the Lord, iv. 382.

Z.

Zeal, a pure, in others, we own, though we testify against their form and way, ii. 140.
Zion, her poverty and strippedness, during the apostasy, i. 216.
..... now, is the holy hill of God in spirit, iii. 40.
..... the songs of, cannot be sung in Babylon, iii. 113.
..... the primitive Christians had come thereto, iii. 162.

R.B.R./
ANDOVI
3 2044 054 766 985